# ਰਹਰਾਸਿ ਸਾਹਿਬ

## REHRAS SAHIB

**Rehras is one of the five Banis of Nitnem and is usually recited in the evening. It is a compilation of the Bani of several Gurus. The word Rehras is a synthesis of two words, Reh and Ras. Reh is passage and Ras is provisions i.e. provisions for the journey of life. This is a collection of nine hymns, four of which are written by Guru Nanak Dev Ji, three by Guru Ram Das Ji, and two by Guru Arjan Dev Ji. All of these hymns are from Guru Granth Sahib. Also included in Rehras are Chopeyee, one Swayya (verse), and one Dohera (couplet) by Guru Gobind Singh Ji, six paurees of Anand Sahib (first five + the last) written by Guru Amar Das Ji, and at the end two shabads by Guru Arjan Dev Ji. These two shabads are also the last two shabads in Guru Granth Sahib. The recitation of "So Dar" which is the first Shabad in Rehras, was started at the time of Guru Nanak Dev Ji as an evening prayer. That is why this path is also called 'So Dar Rehras'. The shabad 'So Dar' is also included in Japji Sahib with some variations but the central meaning is the same. In Rehras, this shabad is assigned a particular Raag (Raag Asa), whereas in Japji Sahib it is Pauri 27 without any assigned Raag.**

**SHABAD-1**

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ ੧

**SO DAR, RAAG AASA, MEHLA 1**

**This is a collection of five shabads, under the heading “So Dar”. Three of these shabads are written by Guru Nanak Dev Ji, one by Guru Ram Das Ji and one by Guru Arjan Dev Ji.**

**So Dar: title of the shabad, so: that, dar: door or place, so dar means that (amazing) place. This shabad is written in Raag Aasa, by the first Guru, Guru Nanak Dev Ji. (Mehla 1 is to be pronounced Mehla Pehla)**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**EK OANKAAR SATGUR PRASAAD**

**(I pray to) one Supreme Creator and seek the blessing of the true Guru.**

**(ek: one, oankaar: the Supreme Creator, Satgur: the true Guru, prasaad: blessing)**

**In this shabad, Guru Nanak Dev Ji expresses his vision of God’s Creation and might of the Creator. Guruji sees a perfect harmony among all God’s creations – the whole Universe is singing His praises and is functioning under His command.**

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ ॥

**SO DAR TERA KEHA SO GHAR KEHA JIT BEH SARAB SAMALE**

**How magnificent is that place, how amazing is that abode, from where You are taking care of everybody.**

**(so dar: that door, implies place, tera: your, keha: what kind?, implies how magnificent, how amazing, so ghar: that house, abode, jit: where, beh:sitting, sarab: all, samale: takes care).**

ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ ॥

**VAAJE TERE NAAD ANEK ASANKHAA KETE TERE VAAVAN HAARE**

**(At that amazing place), countless musicians are singing Your praises playing countless music instruments and producing countless melodies.**

**(vaje: music instruments, tere: your, for you, naad: sounds, melodies, anek: many, asankhaa:countless, kete: many, vaavan hare: instrument players)**

## ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ ॥

**KETE TERE RAAG PARI SEO KAHIEH  KETE TERE GAAVANHAARE**

**Countless singers are singing Your praises in countless Ragas and Raginis.**

**(kete: many, raag: ragas, pari: raginis or symphonies, seo: with, kahieh: are saying, implies are singing, gaavanhare: singers)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ ॥

**GAAVAN TUDHNO PAVAN PAANI BAESANTAR  GAAVAE RAAJA DHARAM DUARE**

**The winds, the seas, the fires, all are singing Your praises (all are functioning under Your command).  The judge of our deeds, Dharamraj, is also singing Your praises standing at Your door**

**(gaavan: are singing, Tudhno: to You , pavan: air or wind, paani: water or seas, baesantar: fire).   (gaavae: is singing, praising, admiring, Raja Dharm: Dharamraj, the judge of our deeds, duare: at Your door)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ ॥

**GAAVAN TUDHNO CHIT GUPAT LIKH JANAN  LIKH LIKH DHARAM BICHAARE**

**Chitra and Gupt, on whose records Dharamraj makes judgements, are also singing Your praises.**

**(Chit Gupat: Chitra and Gupta, angels who keep a record of good and bad deeds – according to Hindu Scriptures, likh: write, record, bichaare: thinks, considers, implies makes judgements)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ ॥

**GAAVAN TUDHNO EESAR BRAHMA DEVI  SOHAN TERE SADA SAVAARE**

**Lords Shiva, Brahma, and goddesses, always shining in Your splendor, are also singing Your praises.**

**(Eesar: Lord Shiva, Brahma: Lord Brahma, Devi: goddesses, sohan: look beautiful, sada: always, savare: adorned by You)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ ॥

**GAAVAN TUDHNO INDRA INDRASAN BAETHE DEVTIA DAR NAALE**

**Indra, seated on his magnificent throne, along with gods and goddesses standing at Your door, are admiring You.**

**(Indra: Lord Indra, Indrasan: Lord Indra's throne, baethe: seated, devtia: gods, deities, dar: door, naaale: with)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ ॥

**GAAVAN TUDHNO SIDH SAMADHI ANDAR GAAVAN TUDHNO SAADH BEECHAARE**

**Countless holy men are praising You in deep meditation, countless saints admire You as they become absorbed in Your thoughts.**

**(sidh: holy men with spiritual powers, samadhi andar: in meditation, saadh: saints, beechaare: deep thinking)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ ॥

**GAAVAN TUDHNO JATI SATI SANTOKHI GAAVAN TUDHNO VEER KARAARE**

**The self disciplined, the charitable, the contented, the fearless warriors, all are singing Your praises**

**(jati:self disciplined, sati: charitable, santokhi: satisfied, contented, veer: warriors, karaare: extremely, implies fearless)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ ॥

**GAAVAN TUDHNO PANDIT PARAN RAKHEESUR JUG JUG VEDAA NAALE**

**The Pandits, and the spiritually knowledgeable ones who have been reading the Vedas from ages, all are singing Your praises.**

**(pandit: scholar, paran: read, rakheesur: spiritually knowledgeable, jug jug: from ages and ages, forever, vedaa naale: including the Vedaas – Hindu Scriptures)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ ॥

**GAAVAN TUDHNO MOHANIA MAN MOHAN SURG MACHH PAYALE**

**The beautiful fascinating maids in heaven, on earth, and under the earth – all sing Your praises.**

**(mohania: beautiful maids, man mohan: heart captivating, implies fascinating, surg: upper regions or heaven, machh: middle regions or earth, payale: lower regions called pataal)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ ॥

**GAAVAN TUDHNO RATAN UPAE TERE ATHSATH TEERATH NAALE**

**Countless precious objects that You have created and all the holy places are within Your command.**

**(rattan: jewels, precious objects, upae: created, athsath: sixty eight, teerath: holy places of pilgrimage, athsath teerath: refers to Hindu belief that there are sixty eight holy places, implies all holy places of pilgrimage, naale: with).**

## ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ ॥

**GAAVAN TUDHNO JODH MAHAABAL SURA GAAVAN TUDHNO KHANI CHAARE**

**Countless warriors with great (physical) might, countless saints with great spiritual might, and all four sources of life are singing Your praises.**

**(jodh: warrior, maha: great, bal: might, sura: saints with great spiritual might, chaare: all four, khani: mines, here it implies sources of life, according to ancient Hindu Scriptures, there are four sources of life. These are: Andaj-egg-born, e.g. birds, Jeraj- born from womb, e.g. humans, animals, Setaj-born from perspiration, e.g. lyes, Utbhuj: earth born, e.g. vegetation)**

## ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ ॥

**GAAVAN TUDHNO KHAND MANDAL BREHMANDA KAR KAR RAKHE TERE DHAARE**

**Countless continents, countess solar systems, and the whole Universe, created and supported by You, are all functioning under Your command.**

**(khand: continents, mandal: solar systems, brehmanda: the Universe, kar: created, rakhe: kept, dhaare: supported)**

ਸੇਈ ਤੁਧਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥

**SEI TUDHNO GAVAN JO TUDH BHAAVAN RATE TERE BHAGAT RASAALE**

**Only those can sing Your praises who are blessed by you, they remain immersed in deep love and devotion for You.**

**(sei: only those, tudhno: to You, bhaavan: like, pleased with, implies are blessed, rate: immersed, bhagat: devotion, rasaale: with deep love for God)**

ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ ॥

**HOR KETE TUDHNO GAAVAN SE MAE CHIT NA AAVAN NANAK KEA BEECHARE**

**Nanak says, how many more are singing Your praises? they are beyond my imagination, I don not have the capacity to think of all of them.**

**(hor: more, kete: how many, se: those, chit: mind, kea beechare: how can I think of them, implies I am unable to think of all of them)**

ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ ॥

**SOI SOI SADAA SACH, SAHIB SAACHA, SAACHI NAAEE**

**He and only He (God) is ever existing, True Master, and His Greatness is eternal.**

**(soi: that, He, sada sach: always true, ever existing, sahib saacha: true master, saachi: true, naaee: greatness)**

ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ ॥

**HAE BHI HOSEE, JAE NA JAASI, RACHNA JIN RACHAEE**

**He, who has created this Universe, exists now, will also exist in the future, is neither born nor dies.**

**(hae: He is, bhi: also, hosee: He will be, Jae: born, jaasi: departs, implies dies, rachna: creation, Universe, rachaee: created)**

ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ ॥

**RANGI RANGI BHAATI KAR KAR, JINSI MAAYA JIN UPAEE**

**He has created many colors and kinds of species in the world**

**(rangi rangi: various colors, bhaati: many kinds, kar: create, jinsi: species, maaya: worldly things, upaee: created)**

ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ॥

**KAR KAR DEKHAE KEETA AAPNA, JEO TISDI VADIAEE**

**He creates and then takes care of His own Creation, as testimony to His Greatness.**

**(vekhae: beholds, implies takes care of, keeta: creation, aapna: His own, jiv: as, tisdi: His, vadiaee: greatness)**

ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ ॥

**JO TIS BHAAVAE SOI KARSI, PHIR HUKAM NA KARNA JAAEE**

**He does what pleases Him, nobody can order Him to do something**

**(bhaavae: pleases, soi: that karsi: does, hukam: order, na karma jaaee: cannot be done)**

ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ ॥੧॥

**SO PAATSAHO SAHA PAT SAHIB, NANAK REHEN RAJAAEE**

**He is the King, King of the Kings, Nanak says, all are under His Will**

**(so: He, paatsaho: king, saha pat sahib: king of kings, rehen: remain, rajaaee: His Will).**

**II 1 II at the end of this shabad means this is the first shabad under ‘So Dar’.**

SHABAD-2

## ਆਸਾ ਮਹਲਾ ੧ ॥

**AASA MEHLA 1**

**This shabad is also written in Raag Aasa, by the first Guru, Guru Nanak Dev Ji.**

**In this shabad Guru Ji says that it is beyond our capabilities to describe all the qualities and the greatness of God and His creation. Many great philosophers, yogis, and saints tried to estimate the extent of God's creation but gave up in utter amazement. All the spiritual powers of yogis, good deeds by saints, and achievements of philosophers would not be possible without His blessing.**

## ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ ॥ ਕੇਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ ॥

**SUN WADA AAKHAE SABH KOE, KEWAD WADA DEETHA HOE**

**Waheguru Ji, everyone says You are great (Your creation is limitless) based on what they hear from others, but how great really You are, can be said only if someone has seen You**

**sun: hear, wada: great, aakhea: say, sab koi: everyone, kewad wada, how big or great, deetha: by seeing, by realizing.**

## ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ ॥ ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ ॥੧॥

**KEEMAT PAAE NA KEHEAA JAI, KEHNE WAALE TERE RAHE SAMAE**

**Nobody can put a value on the You (extent of Your creation), nor You can be fully described. Those who try to describe Your greatness loose their own identity and ultimately merge with You.**

**Keemat: value, paae: to get or to put (to put a value), keheaa: say, kehne wale: those who say, tere: in you, samae: immersed or merge in**

ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ ॥ ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੇਤਾ ਕੇਵਡੁ ਚੀਰਾ ॥੧॥ ਰਹਾਉ ॥

**WADE MERE SAHIBA, GAHER GAMBHIRA GUNI GAHIRA**
**KOI NAA JANAE TERA KETA KEWAD CHEERA, 1-RAHA-O**

**Oh my great Master, you are like deep ocean, You have a great heart, You are full of virtues, no one knows how vast is Your Creation.**

**Wade: great, mere: mine, sahiba: master, gaher: deep, gambhira: big hearted, guni: of virtues, guni gahira: full of virtues, koi naa: no one; jane: knows, tera: yours, keta: creation, kewad: how big, cheera: breadth (vastness), raha-o: pause**

ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ ॥ ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ ॥

**SABH SURTI MIL SURAT KAMAEE, SABH KEEMAT MIL KEEMAT PAAEE**

**(Waheguru Ji, to find out how big You are) many great yogis tried to concentrate in meditation, concentrated again and again, many knowledgeable philosophers got together and tried to put a value on Your creation (tried to think of some entity that could equal You), but could not describe even an iota of Your greatness.**

**sabh: all, surti: mind, mil: together, kamaiee: practiced, surat kamaiee: controlled their minds, keemat: price or evaluation, paaee: put, keemat paaee: evaluated it**

ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰਹਾਈ ॥ ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ ॥੨॥

**GIANI DHIANI GUR GUR HAA-EE KEHAN NA JAY-EE TERI TIL WADAI-EE**

**The learned ones, the experts in meditation, the wise ones, and their elders, (all tried to describe You) but could not describe even an iota of Your greatness.**

**giani: learned one, dhiani: one who has controlled his mind by meditation, gur: elders, wise, gur haa-ee: brothers of the elders (by religious affiliation), kehan: to say, til: a small seed, wadai-ee: greatness**

ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ ॥ ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ ॥

**SABH SAT SABH TAP SABH CHANGAI-IAN SIDDHA-N PURKHA-N KIA-AN WADAI-AN**

**All the good deeds, all the hard meditations, all the virtues, all the spiritual powers of holy men, and all their achievements (would not be possible without Your Grace).**

**sabh: all, sat: true, implies good deeds, tap: spiritual hard work, changai-ian: virtues,**
**sidha-n purkh-an: Sidhas, persons with spiritual powers, kiaan: of the, wadai-ian: praises implies achievements**

ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ ॥ ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ ॥੩॥
**TUDH VIN SIDHI KINAE NA PAAEEYA, KARAM MILEAE, NAHI THAAK RAHAEEYA**

**Without Your blessing, no one could achieve any success. If anyone achieved success, it was only by Your Grace, and no one else could stop it.**

**tudh: You, implies Your blessing, vin: without, sidhi: success, kin-ae na: no one, paeeya: achieved, karam: by grace, thaak rahaaeeya: to put obstacles, to stop.**

ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ ॥ ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ ॥
**AAKHAN WALA KIA VECHARAA, SIFTI BHARE TERE BHANDARAA**

**Waheguruji, Your Creation is full of limitless virtues, how can a poor soul describe Your greatness?**

**Aakhan wala: one who says, vecharaa: poor or helpless, sifti: praises, implies virtues, bhare: full, tere: your, bhandaraa: treasures, implies creation**

ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ ॥੪॥੨॥
**JIS TU DEH TISAE KIA CHARAA, NANAK SACH SWARANHARA II 4 II 2 II**

**Whom You bless with Your Grace, nobody has the power to put an obstruction in his path. Nanak says, You, the ever existent Waheguruji, are the savior of that fortunate one.**

**II 4 II 2 II at the end of this shabad means this is the fourth stanza of this shabad and this is the second shabad under ‘So Dar’.**

**Jis: whom, tuh: you, deh: give, tisae: he, charaa: power, swaranhara: savior.**

**SHABAD-3**

ਆਸਾ ਮਹਲਾ ੧ ॥

**ASA MEHLA 1.**

**This shabad is also written in Raag Aasa, by the first Guru, Guru Nanak Dev Ji.**

**This Shabad Guru Nanak Dev Ji says that our soul thrives when we remember God with love and devotion and dies when we forget Him. All pains and sufferings can disappear by sincerely meditating on His Name.**

ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ ॥

**AAKHAAN JEEVAAN VISRAI MAR JAA-O, AAKHAN AUKHAA SAACHA NAA-O.**

**As I remember Him with love and devotion, I become (spiritually) alive, but when I forget Him, I feel as if I am (spiritually) dead. (In spite of knowing that), to remember Him with love and devotion seems so difficult.**

**Aakhaan: say, recite, jeevaan: live, visrae: forget, mar jaa-o: die aukhaa: difficult, saacha naa-o: the Name of the ever existent (God)**

ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ ॥ ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲੀਅਹਿ ਦੂਖ ॥੧॥

**SAACHAY NAAM KEE LAAGAI BHOOKH, UT BHOOKHAI KHAA-AY CHALI-EH DOOKH. ||1||**

**When a person feels a strong longing to remember Him, and due to that longing meditates on His Name with love and devotion, then all his sufferings disappear.**

**Laagae bhookh: gets hungry, implies develops strong longing, ut bhookhae: due to that hunger, khae: by eating, implies by eating spiritual food i.e by meditating on His Name, chali-eh: goes away, ends, dookh: sufferings.**

ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ ॥੧॥ ਰਹਾਉ ॥

**SO KI-O VISRAI MEREE MAA-AY, SAACHAA SAHIB SAACHAI NAA-AY. ||1|| RAHAA-O.**

**O my mother, how can I forget Him? who is the true Master, by remembering whose eternal Name, one continuously feels His presence within his heart.**

**So: that, ki-o: why, meree maa-ay: my mother, saacha sahib: true (eternal) master, saachai naa-ay: by His true Name, implies by remembering Him.**

ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ॥

**SAACHAY NAAM KEE TIL VADI-AA-EE, AAKH THAKAY KEEMAT NAHEE PAA-EE.**

**Those who tried to describe His Greatness, got tired but could not describe even an iota of His Greatness and could not put a value on His greatness (could not find anything that could equal Him).**

**Til: a very small seed, implies insignificant, vadi-aa-ee: greatness, aakh: say, describe, thakay: got tired, keemat: value**

ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣ ਪਾਹਿ ॥ ਵਡਾ ਨ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ ॥੨॥

**JE SABH MIL KAI AAKHAN PAAHE, VADAA NA HOVAI GHAAT NA JAA-AY. ||2||**

**If everyone were to get together and say He is great, He would not become any greater, (or if no one says He is great), He would not become any lesser. ||2||**

**Jay: if, aakhan paahe: try to say, vadaa: great, na hovai: will not become, ghaat: less, ghaat na jaa-ay: does not become lesser.**

ਨਾ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ ॥

**NAA OH MARAI NA HOVAI SOG, DEDAA RAHAE NA CHOOKAI BHOG.**

**That (eternal Master) does not die, there is no reason to mourn.**
**He keeps on giving, His provisions never run short.**

**Marai: die, sog: mourn, dedaa rahae: keeps on giving, na chookai: never misses, bhog: provisions, things necessary to live.**

ਗੁਣੁ ਏਹੋ ਹੋਰੁ ਨਾਹੀ ਕੋਇ ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥੩॥

**GUN EHO HOR NAAHEE KO-E, NA KO HO-AA NAA KO HO-AE. ||3||**

**His biggest quality is that there is no one like Him. There has never been, and there will never be (anyone like Him). ||3||**

**gun: quality, eho: this, hor: other, naahee ko-e: there is no one else.**
**Na ko: neither any, ho-aa: has been, hoae:will be**

ਜੇਵਡੁ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ ॥ ਜਿਨਿ ਦਿਨੁ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ ॥

**JEWAD AAP TEWAD TEREE DAAT, JIN DIN KAR KAI KEETEE RAAT.**

**Waheguruji, Your bounties to us are as great as You are. Its You who created the day and the night (so that we can enjoy Your bounties).**

**Jewad: as great, aap: Himself, tewad: equally great, daat: gifts, bounties of nature, din: day, raat: night.**

ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝੁ ਸਨਾਤਿ ॥੪॥੩॥

**KHASAM VISAAREH TE KAMJAAT, NAANAK NAAVAI BAAJH SANAAT. ||4||3||**

**Those who forget such a great Master are truly the degraded people. Nanak says, without His rememberance a person is a disgrace.||4||3||**

**Khasam: Master, visaareh: forgets, kamjaat: low caste, degraded, naavai bajh: without His Name, sanaat: person with low character, disgraced.**

**II 4 II 3 II at the end of this shabad means this is the fourth stanza of this shabad and this is the third shabad under 'So Dar'.**

**SHABAD-4**

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੪ ॥

**Raag Goojree Mehla 4.**

**This shabad is written in Raag Goojaree, by the fourth Guru, Guru Ram Das Ji (Mehla 4 is to be pronounced Mehla Chautha).**

**In this Shabad, Guru Ram Das Ji prays to His Guru (Guru Amar Das Ji) and shows us the way to pray, in total surrender to the Guru, for enlightenment of our souls by meditation on God's Name (Simran). He says, blessed are those who have longing for meditation (Simran) because only meditation with love and devotion can save us from worldly temptations and sufferings.**

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ ॥

**HAR KE JAN SATGUR SATPURKHAA BIN-AO KAR-AO GUR PAAS. |**

**O, the man of God, the true Guru, the elevated soul, I pray to you, my Guru,**

**Har: God, Jan: servant, satpurkh: Godly person, elevated soul, binao: request, plead, gur paas: to the guru,**

ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ ॥੧॥

**HAM KEERE KIRAM SATGUR SARNAA-EE KAR DEYA NAAM PARGAAS |1**

**that I am a lowly person who has come for your protection, have mercy on me and enlighten me with God's Name.**

**keere: insect, kiram: worm, ham keere kiram: I am like an insect or a worm, impliest the lowliest person (signifies utmost humbleness), sarnaaee: protection, shelter, deya: mercy, pargaas: enlighten**

ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ ॥

**MERE MEET GURDEV MO KAO RAAM NAAM PARGAAS.**
**O my dear friend, my divine Guru, please enlighten me with God's Name.**

**Meet: friend, gurdev: the divine guru, mo ko: to me, Raam Naam: God's Name.**

ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ ॥੧॥ ਰਹਾਉ ॥
**GURMAT NAAM MERA PRAAN SAKHAA-EE HAR KEERAT HAMREE REHRAS. ||1|| RAHAA-O.**

**Through the Guru's teachings, may God's Name become my life line, and singing His praises my true wealth.**

**Gurmat: guru's teachings, Naam: God's Name, praan: life, sakhaaee: partner, keerat: praise, hamree: my, rehras: savings for journey of life, implies spiritual wealth.**

ਹਰਿ ਜਨ ਕੇ ਵਡ ਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ ॥
**HAR JAN KE VAD BHAAG VADERE JIN HAR HAR SARDHAA HAR PI-AAS.**

**Those God loving people are very fortunate who have strong faith and longing for God.**

**Har jan: God's servants, god loving people, vad: great, bhaag: fortune, vadere: greatest, jin: who, sardhaa: faith, pi-aas: thurst, longing**

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ ॥੨॥
**HAR HAR NAAM MIL-AE TRIPTASEH, MIL SANGAT GUN PARGAAS. ||2||**

**When they are blessed with His Name, they are not affected by the worldly desires and they become content. With the company of the God loving people, they become enlightened with virtues.**

**Har: God, triptaseh: become content, above worldly desires, sangat: company of God loving people, gun: virtues, pargaas: enlighten.**

ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ ॥
**JIN HAR HAR HAR RAS NAAM NA PAA-I-AA, TE BHAAG-HEEN JAM PAAS.**

**(On the other hand) those who have not experienced the taste of His divine Name, they are the most unfortunate people who always remain scared of death.**

**Jin: those, Har: God, ras: taste, bhaag-heen: without good fortune, Jam: messenger of death,**

## ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ ॥੩॥

**JO SATGUR SARAN SANGAT NAHEE AA-E, DHRIG JEEVAE DHRIG JEEVAAS. ||3||**

**Those who have not come to the shelter of the true guru and do not seek the company of God loving people, they are a disgrace as a living being, their life is a shame.**

**J0: those, saran: shelter, sangat: company of God loving people, dhrig: shame, disgrace, jeevae: living, jeevaas: life**

## ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ ॥

**JIN HAR JAN SATGUR SANGAT PAA-EE, TIN DHUR MASTAK LIKHI-AA LIKHAAS.**

**Those God loving people who had the good fortune to be in the company of the true guru, they were pre-ordained (to find the true guru).**

**Jin: those, har jan: God's servants, implies God loving people, sangat: company, saran: shelter, sangat: company of God loving people, dhrig: shame, tin: they, dhur: from above, implies from God, mastak: forehead, likhiaa: written, likhaas: writing, implies destiny**

## ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ ॥੪॥੪॥

- Dhan Dhan satsangat jit har ras paa-i-aa mil jan naanak naam pargaas. ||4||4||

**Blessed is that sangat (holy congregation), where they enjoy the blissful taste of His Name. It is the company of such fortunate souls that enlightens us with His divine Name.**

**Dhan: blessed, sat sangat: true company, implies company of God loving people, jit: where, har ras: blissful taste of God's Name, mil jan: by meeting those God's servants, pargaas: enlightenment.**

**SHABAD-5**

## ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ ੫ ॥

**Raag Gujree Mehla 5.**

**This shabad is written in Raag Goojaree, by the fifth Guru, Guru Arjun Dev Ji (Mehla 5 is to be pronounced Mehla Panjwa-n).**

**In this Shabad Guru Ji says that God has provided means of livelihood for everyone. Instead of worrying about the livelihood, one should make an honest effort to earn an honest living. Those who seek the company of God loving people save themselves from unnecessary worries. With the grace of God, they achieve a high spiritual level and remain content and blissful.**

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ ॥

**KAHE RE MAN CHITVAE UDAM JA AAHAR HAR JEEO PARIA**

**O my mind, why you keep on worrying about livelihood, when God Himself is taking care of it.**

**(this does not mean that one should not work for a livelihood. What this means is that one should make the honest effort but not worry about the results)**

**kahe: why; re man: oh my mind, chitvae: think; udam: effort, implies livelihood aahar: work, har jeeo: God Himself; aahar paria: working, implies taking care of.**

ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ ॥੧॥

**SAIL PATHAR MEH JANT UPAAYE TAA KA RIJAK AAGAE KAR DHARIA I1I**

**Look, even for those creatures He created in rocks and stones (tiny worms), He provided their livelihood in advance (even before they were born).**

**Sail: rock; pathar: stone; meh: in or inside; jant: living beings; upaaye: created; taa ka: their; rijak: livelihood, provisions; aage kar: in advance; dharia: placed, provided.**

ਮੇਰੇ ਮਾਧਉ Ji ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ ॥

**MERE MAADHO JI SAT SANGAT MILAE SO TARIYA**

**O my Waheguru Ji, those who live in the company of God loving people are saved (from unnecessary worries and fears).**

**mere: my; madho: creator of Maya, God; satsangat: company of the holy persons; milae: to get; so: that person; tariya: swam, implies saved.**

ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ ॥੧॥ ਰਹਾਉ ॥

**GUR PARSAAD PARAM PAD PAAYA SOOKE KAAST HARYA ||1|| RAHAAO**

**By Guru's grace, those who attain this supreme status (of complete contentment with full faith in God) become spiritually alive like a dry tree becomes green (when given proper nutrition). ||1||Pause||**

**Gur: Guru's; parsad: grace; param: supreme; pad: status; param pad: supreme status, implies stage of complete contentment by full faith in God, payaa: attained; sookey: dry; kaast: wood; harya: green**

ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ ॥

**JANAN PITA LOK SUT BANITA KOE NA KIS KEE DHARYA**

**O my mind, mother, father, friends, children, spouse-none of these can support your life (only God is your real life support)**

**janan: mother (one who gives birth); pita: father; lok: people; sut: children; banita: wife (or spouse); koi na: no one; kis kee: anyone's; dhariaa: derived from dhar, means support, implies things to sustain life**

ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ ॥੨॥

**SIR SIR RIJAK SAMBAHE THAAKUR KAAHE MAN BHAO KARYA ||2||**

**Waheguruji provides livelihood for each and every living being. (O my mind) Why do you remain fearful (about it). ||2||**

**sir: head (person); sir sir: everyone; rijak: livelihood, sambhahe: provides; thakar: Waheguru; kahyee: why; man: mind; bhao: fear; karya: do, have.**

ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ ॥

**OODE OOD AAVAE SAE KOSA TIS PAACHHAE BACHRE CHHARYA**

**O my mind, look, the birds fly hundreds of miles (in search of food), leaving their young ones behind.**

**oode: to fly; oode ood: keep on flying; aavae: come, sae: hundreds; kosa: measure of distance in old times, tis: their; paachhae: behind; bachre: young ones (children); chharya: left**

## ਤਿਨ ਕਵਣੁ ਖਲਾਵੈ ਕਵਣੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ ॥੩॥

**TIN KAWAN KHALAWAE KAWAN CHUGAWAE MAN MEH SIMRAN KARYA ||3||**

**Who feeds those little chicks? , who teaches them to feed themselves? (i.e. there is no one to feed them). They constantly remember their mothers (with hope and faith that their mothers will come back and feed them. This remembrance itself keeps them alive). ||3||**

**tin: them; kawan: who; khalawae: feeds; chugawae: feeds little by little, grain by grain; man meh: in their mind, simran: remember, karyaa: do**

## ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ ॥

**SABH NIDHAAN DAS AST SIDHAAN THAAKUR KAR TAL DHARYA**

**O Waheguru ji, (I am amazed at Your powers, I feel as if) You have all the treasures and all the powers in the palm of Your hand.**

**Sabh all; nidhan: nine treasures (synthesis of nao which means nine and dhan which means wealth), implies all the treasures); daas ashat: eighteen (daas is ten and ashat is eight); sidhan: supernatural or miraculous power; thaakur: Waheguruji; karr: hand; tal: palm; dhariaa: placed.**

## ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ ॥੪॥੫॥

**JAN NANAK BAL BAL SAD BAL JAIYAE, TERA ANT NA PARAWARYA ||4||5||**

**O servant Nanak, dedicate your life (to such a wonderful Master), and say, O Waheguruji, there is no end to Your creation, You are limitless, without any boundary. ||4||5**

**Jan: servant, bal: sacrifice; sad: always; tera: your; ant: end; parawarya: one end to the other end, na parawarya: without either end, endless, without boundaries.**

## SHABAD-6

rwgu Awsw mhlw 4 so purKu

**Raag Aasaa Mehla 4**

**This shabad is written in Raag Aasaa, by the fourth Guru, Guru Ram Das Ji (Mehla 4 is to be pronounced Mehla chautha).**

### SO PURKH

**This is a collection of four shabads, under the heading "So Purkh". Three of these shabads are written by Guru Nanak Dev Ji, one by Guru Ram Das Ji and one by Guru Arjan Dev Ji.**

So: that, purkh: one who is present everywhere

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**IK-ONKAR SATGUR PRASAAD**

**(I pray to) one Supreme Creator and seek the blessing of the true Guru.**

**ik: one, oankaar: the Supreme Creator, Satgur: the true Guru, prasaad: blessing**

**In this Shabad Guru Ji says that God, who prevails in everyone and everywhere is beyond comprehension. He creates and provides for everyone. The philanthropists and the beggars are all his creation. Those who remember God, get rid of their sorrows and are saved from the cycle of birth and death. Guruji says, everything happens in accordance with His Will, He is the creator and He is the destroyer. We should always remember Him and sing His praises.**

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ ॥

**SO PURKH NIRANJAN HAR PURKH NIRANJAN, HAR AGMA AGAM APAARA**

**That primal being is pure, that ever existent, God, is immaculate (implies that He is present in every living being, yet, He is unaffected by the worldly evils or Maya). He is endless and incomprehensible.**

**so: that; purkh: one who is present everywhere, in all ages, primal being, implies God, niranjan: (nir+anajan= nir means without, anjan means black mark, niranjan means spotless, or pure, implies unaffected by worldly evils or Maya; har: God, agma: without reach, implies incomprehensible; apaara: endless.**

ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ ॥

**SABH DHIAVEH SABH DHIAVEH TUDH JI HAR SACHE SIRJANHAARA**

**O ever existent, creator of all living beings, God, everyone meditate on You, all contemplate on You (every heartbeat signifies Your remembrance, Your meditation).**

**sabh: everyone or all; dhiaveh: contemplate, meditate, tudh: You; sache: true; ever existent, sirjanhaara: creator**

ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ ॥

**SABH JEEA TUMARE JI, TU JEEAAN KA DATAARA**

**.**

**(Because) all living beings are yours and you are their provider.**

**jeea: beings; tumare: yours; dataraa: giver, provider**

ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ ॥

**HAR DHIAVOH SANTO JI, SABH DOOKH VISAARAN HAARA**

**O God loving people, always contemplate on God, He can dispel all sorrows.**

**santo: o saints or holy men; dookh: sorrows; visaranhara: one who can remove or dispel.**

ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ ॥੧॥

**HAR AAPE THAAKUR HAR AAPE SEVAK JI, KYA NANAK JANT VICHAARA ||1||**

**God Himself is the Master, He Himself is the servant (because he dwells in everyone), Nanak says, what existence the poor living beings can have (without Him)? (implies that living beings have no existence without Him)||1||**

**aape: himself; thaakur: master; sevak: servant; jant: living beings; vichara: poor (like in pitiable)**

## ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖੁ ਸਮਾਣਾ ॥

**TU GHAT GHAT ANTAR SARAB NIRANTAR JI, HAR EKO PURKH SMAANA**

**O Waheguruji, You are present in every living being, You are constantly present in each and every heart, You alone are prevailing everywhere at all times.**

**ghat ghat: every heart; antar: inside; sarab: everyone or everywhere; nirantar: constant; eko: the one and only; smaana: prevail**

## ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ ॥

**IK DAATE IK BHEKHARI JI, SABH TERE CHOJ VIDAANA**

**(You are in everyone, still) some are givers (rich), and some are beggars (poor). All of these are part of Your wonderful play.**

**daate: givers; bhekhari: beggars; tere: your; choj: play; vidaana: wondrfull**

## ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ॥

**TU AAPE DAATA AAPE BHUGTA JI, HAON TUDH BIN AVAR NA JAANA**

**(The truth is that ) You yourself are the provider (of Your bounties), and You yourself are the consumer (of those bounties) because I see no one other than You (because You are present in everyone).**

**tu: you; aape: yourself, data: giver, provider, bhugta: user, consumer; haon: I; tudh: you; bin: without; avar: other; jaana: know, implies see.**

## ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ ॥

**TU PAARBRAHM BEYANT BEYANT JI, TERE KIA GUN AAKH VAKHAANA**

**Waheguru ji, You are the Supreme Being, limitless, and infinite. Which of your virtues shall I speak of and describe? (how can I describe all Your virtues ?)**

**Paarbrahm: Supreme Being; beyant: limitless or infinite; tere: your; kia: what, which; gun: virtues; aakh: to say; vakhaana: to describe or explain**

ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ ॥੨॥

**JO SEVEH JO SEVEH TUDH JI, JAN NANAK TIN KURBAANA ||2||**

**Those who remember You with love and devotion, those who meditate on You, Waheguruji, Your humble servant Nanak can sacrifice his life for them. ||2||**

**jo: those; seveh: serve, implies remember with love and devotion or meditate; tin: those; kurbaana: to sacrifice oneself.**

ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ ॥

**HAR DHIAVEH HAR DHIAVEH TUDH JI, SE JAN JUG MEH SUKH VAASI**

**Waheguruji, Your humble servants who meditate on You, contemplate on You, they live in true happiness in their lives.**

**Har: one who is everywhere, God, dhiaveh: contemplate, mediate; se jan: those humble people; jug meh: in this world, in life; sukh vaasi: live in happiness.**

ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ॥

**SE MUKAT SE MUKAT BHAEY JIN HAR DHIAIYA JI, TIN TOOTI JAM KI FAASI**

**Those who remembered God with love and devotion became enlightened and free from the effects of worldly evils (Maya), and became liberated from the noose of death (freed from the cycle of birth and death)**

**Se: those, mukat: free, implies enlightened to be unaffected by the worldly evils or Maya, bhaey: become; jin: those, tin: their; tootee: broken; jam: Lord Yama (angel of death); kee: of; fasee: noose (of death)**

ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ ॥

**JIN NIRBHAO JIN HAR NIRBHAO DHIAIYA JI, TIN KA BHAO SABH GAVAASI.**

**Those who always meditate on the fearless God; all their fears are dispelled.**

**nirbhao: fearless; sabh: all; gavaasi: to dispell**

ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ ॥

**JIN SEVIYAA JIN SEVIYAA MERA HAR JI, TE HAR HAR ROOP SAMAASI**

**Those who remember God with love and devotion, they become totally absorbed in God (and become godlike themselves).**

**seviyaa: serve, implies remember with love and devotion; mera: mine; te: those or they; Har: God, roop: looks, identity, like or similar (here it implies by qualities); samasee: merge, absorbed**

ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਬਲਿ ਜਾਸੀ ॥੩॥

**SE DHAN SE DHAN JIN HAR DHIAIYA JI, JAN NANAK TIN BAL JAASI. ||3||**

**Blessed are those, fortunate are those, who remembered God with true love and devotion. Servant Nanak offers his life to them. ||3||**

**dhan: blessed; bal jasee; offer for sacrifice (so highly pleased or impressed that one can offer the ultimate sacrifice; generally used figuratively to indicate extreme appreciation)**

ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ ॥

**TERI BHAGAT TERI BHAGAT BHANDAAR JI, BHARE BEYANT BEYANTA**

**Waheguru ji, the treasurers of Your devotion are limitless (there are lot of people devoted to You)**

**teri: your; bhagat: devotion; bhandar: treasures; bhare: full; beyant: limitless or infinite**

ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ ॥

**TERE BHAGAT TERE BHAGAT SALAAHAN TUDH JI, HAR ANIK ANEK ANANTA**

**Waheguru ji, there are countless devotees of singing Your praises.**

**Tere: yours, bhagat: devotees, salaahan: praise; tud: to you, anik: many, anek: many, infinite, ananta: countless**

ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ ॥

**TERI ANIK TERI ANIK KAREH HAR POOJA JI, TAP TAPEH JAPEH BEYANTA.**

**Oh Waheguru ji, countless people worship You, countless people endlessly chant Your Name and engage in self punishment (to reach You).**

**pooja: worship; tap tapeh: do meditation with self punishment; japeh: chant, beyanta: endlessly**

ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ ॥

**TERE ANEK TERE ANEK PARHEH BAHO SIMRIT SAASAT JI, KAR KIRIYA KHAT KARAM KARANTA**

**Your countless devotees read many holy Simrities and Shastras, do rituals, and perform all six essential acts (prescribed in those holy books).**

**parheh: study; baho: many; simrit: Hindu scriptures called Simritis (knowledge of Vedas); sasat: from Shastras (the six volumes of Hindu philosophy); kar: to do; kiriya: rituals; khat: six; khat karam: six deeds of Hindu philosophy (giving education, receiving education; doing Yaga (a particular way of worship), getting Yaga done for you, giving charity, and receiving charity or alms); karanta: to do**

ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ ॥੪॥

**SE BHAGAT SE BHAGAT BHALE JAN NANAK JI, JO BHAAVEH MERE HAR BHAGVANTA ||4||**

**O God's servant Nanak, those devotees are truly the virtuous ones who are pleasing to my Master, Waheguru ji.**

**bhale: good, virtuous, bhaaveh: liked by or accepted; Har: God, Bhagvanta: Master, God.**

ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ ॥

**TU AAD PURAKH APRAMPAR KARTA JI, TUDH JEVAD AVAR NA KOEE**

**Waheguru ji, You are the root (of everything), all-pervading, limitless creator of the Universe. There is no one else equal to You (as great as You).**

**aad: from the very beginning of time, purakh: ever existent personality, God, aparmpar: without any end (limitless or infinite); karta: creatorjevad: as great as; avar: anyone else, na koee: no one.**

ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲੁ ਕਰਤਾ ਸੋਈ ॥

**TU JUG JUG EKO SADAA SADAA TU EKO JI, TU NEHCHAL KARTA SOEE**

**Waheguru ji, in every age, You are the only one Creator, You are the only one who is continually existent forever, and who takes care of everyone.**

**Jug: age; jug jug: in all ages; eko: the only one, sadaa: always or forever; sadaa sadaa: forever and ever; continuous, nehchal: immovable or unchanging; karta: doer, creator; soee: one who takes care.**

ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ ॥

**TUDH AAPE BHAAVAE SOEE VARTAE JI, TU AAPE KAREH SO HOEE**

**Waheguru ji, what pleases You is what happens (in this world, because,) whatever happens is done by You. (every thing happens according to Your will).**

**aape: Yourself; bhavae: like; pleases, vartae: happens; kareh: to do; so: that, hoee: happens or transpires**

ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ ॥

**TUDH AAPE SRISHT SABH UPAEE JI TUDH AAPE SIRAJ SABH GOEE**

**You have created the entire Universe Yourself, and having created it, You Yourself destroy it too (i.e. there is no one else who destroys it, it is all part of Your amazing play).**

**Srisht: Universe, sabh: all, upaee: created; siraj: creation; goee: destroy**

ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ ॥੫॥੧॥

**JAN NANAK GUN GAAVAE KARTE KE JI, JO SABHSAE KA JAANOEE ||5||1||**

**Nanak, the servant of God, sings the praises of the Creator, Waheguru ji, who knows everything.**

**Gun: virtues, praises, gaavae: sings; karte ke: of the Creator; jo: who; sabhsae ka: of all, jaanoee: the knower.**

**SHABAD-7**

Awsw mhlw 4 ]

**Asaa Mehla 4.**

**This shabad is written in Raag Aasaa, by the fourth Guru, Guru Ram Das Ji (Mehla 4 is to be pronounced Mehla chautha).**

**In this Shabad Guru Ji says that everything happens according to God's will. Only the blessed ones realize this fact. Those who follow Guru's teachings experience the bliss of His Naam, but those who follow their own ego loose this precious experience.**

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਂਈ ॥

**TU KARTA SACHIAR MAENDA SAAEE**

**Waheguruji, You are the Creator of everything, You are ever existent, You are my Master.**

**karta: doer, creator; sachiar: ever existent; maenda: my; saiee: master**

ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ ॥੧॥ ਰਹਾਉ ॥

**JO TAO BHAAVAE SOEE THEESEE JO TU DEH SOEE HAO PAAEE ||1|| RAHAA-O.**

**Whatever pleases You is what happens (in the world), and only what you give me is what I can get. ||1||Pause||**

**jo: what; tao: to you; bhavey: pleases; soee: only that; theesee: happens; deh: give; hao: I; paaee: get**

ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ ॥

**SABH TERI TU SABHNI DHIAYIAA**

**Waheguru ji, the whole Universe is created by You, You are in everyone's heart.**

**sabh: entire creation; teri: yours; sabhni: all, everyone, dhiayiaa: remember, meditate.**

ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ ॥

**JIS NO KIRPA KAREH TIN NAAM RATAN PAAIYAA**

**But the taste of Your precious Naam is experienced by only those who became deserving of Your Mercy.**

**jis: who ever; no: on; kirpa: mercy; kareh: to do; tin: they; ratan: precious jewel; paaiyaa: obtained, experienced.**

ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ ॥

**GURMUKH LAADHA MANMUKH GAVAIYAA**

**Those who followed Guru's teachings experienced the bliss of Your precious Naam, but those who followed their own ego lost this precious experience.**

**gurmukh: (guru+mukh= guru+face) facing the guru i.e. person who follows Guru's teachings; laadha: found; manmukh: (man+mukh=mind or self+face) i.e. person who follows his own ego; gavaiaa: lost.**

ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ ॥੧॥

**TUDH AAP VICHHORIAA AAP MILAIAA. ||1||**

**(But we have nothing in our hands, Waheguru ji) You separated some from Yourself and United others with you (at Your will). ||1||**

**tudh: you; aap: yourself; vichhoriaa: separated; milaiaa: united.**

ਤੂੰ ਦਰੀਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ ॥

**TU DAREEAO SABH TUJH HE MAAHE**

**Waheguru ji, You are like a river (of life) and all living beings are within You (like waves in the river).**

**dareeao: river (of life); tujh: you; maahe: within or inside;**

ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ ॥

**TUJH BIN DUJA KOEE NAAHE**

**There is no one (like You) other than You.**

**bin: without; duja: someone else, a second person; koee naahe: no one**

ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ ॥

**JEE JANT SABH TERAA KHEL**

**All these living beings and creatures (in the world) are part of Your (wondrous) play.**

**jee: living beings; jant: creatures; teraa: your; khel: play**

ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ ॥੨॥

**VIJOG MIL VICHHURRIA SANJOGI MEL ||2||**

**Some are separated from You due to their destiny (in spite of taking birth as a human being), even they can come closer to You if they are destined to be united with You (by Your Will).**

**vijog: separated (due to destiny); mil: having attained (human life); vichhurria: separated; sanjogi: due to good fortune; mel: meet.**

ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ ॥

**JIS NO TU JAANAAHE SOEE JAN JAANAE**

**Waheguru ji, when You bless someone with the Divine knowledge, only that person understands (the true way to live a righteous life).**

**Jis no: to those; janahai: provide understanding or knowledge; soee: only those; jan: servant, implies God loving person, jaanae: understands**

ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ ॥

**HAR GUN SAD HEE AAKH VAKHANAE**

**That person, Waheguru ji, always sings Your praises.**

**har: Waheguru ji; gun: virtues, praises; sad: always; aakh: to say; vakhanai: to describe**

ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ॥

**JIN HAR SEVIYA TIN SUKH PAAIYA**

**Those who meditated on God’s Name with love and devotion achieved true happiness (bliss).**

**jin: those; Har: God, saviya: served, implies meditated, tin: they; sukh: peace or bliss; paiyaa: found**

ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ॥੩॥

**SEHJE HEE HAR NAAM SAMAIAA ||3||**

**By nature, they remain totally absorbed in His meditation.**

**seheje: easily, seheje hee: effortlessly, naturally; samaiaa: absorbed.**

ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ ॥

**TU AAPE KARTA TERA KEEA SABH HOEY**

**Waheguruji, You Yourself are the Creator, whatever happens (in the Universe) is done by You.**

**ape: yourself; karta: creator; tera: your; keea: done, created; hoay: happens**

ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ ॥

**TUDH BIN DUJA AVAR NA KOEY**

**Other than You, there is no one (like You).**

**Tudh bin: other than You, avar: another, na: not; koey: any; na koey: no one**

ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ ॥

**TU KAR KAR VEKHEH JAANEH SOEY**

**Waheguru ji, You create everything and then take care of them Yourself. You are aware of everybody's needs.**

**kar: create; vekheh: takes care; jaaneh: know, aware of, soey: desires, implies needs.**

ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ ॥੪॥੨॥

**JAN NANAK GURMUKH PARGAT HOEY ||4||2||**

**Humble Nanak says, God is revealed in the hearts of those who live according to Guru's teachings (as Gurmukhs).**

**Gurmukh: facing the Guru, implies who relinquish their ego and follows Guru's teachings, pargat: reveal; pargat hoey: is revealed.**

**SHABAD-8**

Awsw mhlw 1 ]

**Asaa Mehla 1**

**This shabad is written in Raag Aasaa, by the first Guru, Guru Nanak Dev Ji (Mehla 1 is to be pronounced Mehla pehla).**

**In this shabad Guru ji emphasizes the importance of remembering God with love and devotion. Guru ji says this world is full of temptations or Maya. We become so engrossed in pursuing the worldly possessions that we forget God and lose our virtues. Therefore, we should always seek the company of those who never forget Him.**

ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ ॥

**TIT SARVARARHAE BHA-EELE NIVAASAA PAANEE PAAVAK TINEH KEE-AA.**

**This world is like a dangerous swamp, in which human beings are living. God made this swamp full of fire (temptations for worldly possessions or Maya) instead of water.**

**Tit: in that, sarvar: derived from sarovar, means pool of water or pond, sarvararhae: in that dangerous pod, implies swamp, nivaasaa: living, abode, bhaeele nivaasaa: are living, paanee: water, paavak: fire, implies fire of worldly possessions, tineh: He Himself, tineh keeaa: He (God) Himself created.**

ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ ॥੧॥

**PANK JO MOH PAG NAHEE CHAALAE, HAM DEKHAA TEH DOOBEE-ALEY.**

**(In that dangerous swamp), there is thick mud (of emotional attachments) in which their feet are stuck and cannot move. We can see many of them drowning in front of us. (people are so much attached to their worldly possessions that they cannot free themselves from their influence and eventually become totally absorbed in them, unable to make any effort towards spiritual advancement).**

**Pank: mud, moh: attachment, pag: feet, chaalae: move, dekhaa: see, ham dekhaa: while we are looking, implies in front of us, teh: they, doobeealey: are drowned,**

**implies become totally absorbed.**

ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ॥

**MAN AEK NA CHETAS MOORH MANAA.**

**O my foolish mind, you do not remember the One Almighty God**

**Man: mind, aek: one, implies God, cheats: remember, moorh: fool, ignorant, moorh manaa: o' foolish mind.**

ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ ॥੧॥ ਰਹਾਉ ॥

**HAR BISRAT TERE GUN GALI-AA. ||1|| RAHAA-O.**

**As you keep on forgetting God, your virtues are withering away.**

**Har: God, bisrat: by forgetting, gun: virtues, galiaa: whither away, become less and less, rahaao: pause.**

ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ ॥

**NAA HA-O JATEE SATEE NAHEE PARHI-AA MOORAKH MUGDHAA JANAM BHA-I-AA.**

**(Here, showing profound humbleness, Guru Nanak Dev ji says - and teaches us to renounce our ego and say), Waheguru ji, I am neither a yogi, nor a saint, and I am not even educated.  My life is like that of a foolish, ignorant person (I am unable to save myself from drowning in this dangerous swamp of  worldly temptations and attachments).**

**Hao: I, jatee: one who has control on sexual desires, implies yogi, satee: truthful, implies saint, parihaa: educated, moorakh: foolish, mugdhaa: totally ignorant, janam: life**

ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ ॥੨॥੩॥

**PRANVAT NANAK TIN KEE SARNAA JIN TOO NAAHEE VEESARI-AA. ||2||3||**

**(Therefore,) Nanak prays, Waheguruji, keep me in the refuge of (those God loving people) who have not forgotten You (so that in their company I will never forget You)**

**Pranvat: requests, prays, saran: shelter, refuge, veesariaa: forgotten**

## SHABAD-9

ਆਸਾ ਮਹਲਾ ੫ ॥

**Asaa Mehla 5**

**This shabad is written in Raag Aasaa, by the fifth Guru, Guru Arjan Dev Ji (Mehla 5 is to be pronounced Mehla panjwan).**

**In this Shabad Guru Ji says that being born as a human being is a precious opportunity to get out of the cycle of birth and death by remembering God with love and devotion. We should not waste this opportunity by remaining engrossed in the pursuit of worldly possession. Guruji says, we should perform all the worldly tasks and yet keep our minds attuned to God.**

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

**BHAEE PRAAPAT MANUKH DEHURIAA**

**(O brother), You got this beautiful human body.**

**bhaee: have; prapat: got; manukh: human; dehurIaa: beautiful body**

ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ ॥

**GOBIND MILAN KI EH TERI BARIAA**

**This is your only chance to achieve salvation (being one with God).**

**Salvation can be achieved only by God's grace, which comes by righteous living and doing Simran (meditating) with love and devotion. Only human beings can do this. Therefore, being born as a human being is the only chance to achieve salvation.**

**Gobind: God; milan: to meet, to be one with God, implies to achieve salvation; eh: this; teri: your; bariaa: turn, implies chance.**

## ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ ॥

**AVAR KAAJ TERE KITAE NA KAAM**

**(work hard to become deserving of His grace because) all other things you do will be of no benefit to you (in achieving salvation).**

**avar: other; kaaj: work or deeds; tere: yours; kitae: anywhere; na: no; kaam: avail or benefit.**

## ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ ॥੧॥

**MIL SAADH SANGAT BHAJ KEVAL NAAM ||1||**

**Therefore, Join the company of God loving people and in that company, meditate only on His Name.**

**mil: to meet, join; saadh: person with disciplined life, implies virtuous person or God loving person, sangat: company, bhaj: remember, meditate; keval: only**

## ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ ॥

**SARANJAAM LAAG BHAVJAL TARAN KAE**

**(O brother), get in the pursuit of successfully crossing this ocean of life, (make every effort to remain above worldly temptations while living in this world).**

**saranjaam: in the pursuit of; laag: do; bhavjal: ocean of life; taran: swim; kae: of, bhavjal taran kae: of successfully swimming the ocean of life without drowning, implies remaining above or untouched by the effects of worldly temptations (Maya).**

## ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ ॥੧॥ ਰਹਾਉ ॥

**JANAM BIRTHA JAAT RANG MAAYA KAE ||1|| RAHAO**

**(because, without this effort,) this precious human life is being wasted by remaining engrossed in worldly possessions.**

**janam: birth; birtha: waste or useless; jaat: going away or being spent; rang: colors or attractions; maaya: wordly things; kai: in the**

ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ ॥

**JAP TAP SANJAM DHARAM NA KAMAIYA**

**(You) did not practice meditation (simran), self discipline, self restraint, or righteous living**

**jap: simran (repetition of God's name); tap: self discipline; sanajm: discipline to keep the mind away from bad thoughts and deeds; dharam: religious duties or righteous life; na: not; kamaiya: earned, practiced.**

ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ ॥

**SEVA SAADH NA JANIYA HAR RAAIYA**

**(neither you) served the Guru, nor you remembered the Divine Master, God.**

**seva: service; sadh: holy men, implies the guru; janiya: to know, implies remembered; har: Waheguru; raaiya: king, master**

ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ ॥

**KAHO NANAK HAM NEECH KARAMMAA**

**O Nanak, (pray to God) and say, Waheguru ji, we (human beings) are creature of lowly deeds,**

**kaho: say; ham: me or us; neech: low or inferior or disgraceful; karammaa: deeds**

ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ ॥੨॥੪॥

**SARAN PARAY KEE RAAKHO SARMA ||2||4||**

**we seek Your shelter; (forgive us and) protect our honor (so that we may not depart from this world in disgrace).**

**saran: shelter; paray: to come to; raakho: keep or preserve; sarma: honor**

**CHOPAEE-1**

ਸ੍ਰੀ ਵਾਹਿਗੁਰੂ ਜੀ ਕੀ ਫਤਹ ॥
ਪਾਤਿਸਾਹੀ੧੦ ॥

ਕਬਯੋ ਬਾਚ ਬੇਨਤੀ ॥ ਚੌਪਈ ॥

**KABIO BAACH BENTI, CHOPAEE, PATSHAHI 10**

**Poetic Prayer written in Chopaee format (each verse has four lines), written by the tenth Guru, Guru Gobind Singh Ji**

**Kabio baach: poetic writing, benti: prayer, chopaee: of four lines, Paatshahi 10: by tenth Guru, to be pronounced paatshahi daswee-n.**

ਹਮਰੀ ਕਰੋ ਹਾਥ ਦੈ ਰੱਛਾ ॥ ਪੂਰਨ ਹੋਇ ਚਿਤ ਕੀ ਇੱਛਾ ॥

**HAMREE KARO HAATH DEH RACHHAA, PURAN HOAE CHIT KEE ICHHAA**

**Waheguru ji, protect me (from the worldly evils or Maya) with Your own hands (by Your Divine power), and (I pray that) all the desires of my heart be fulfilled.**

**hamree: my; haath: hand, God's hand – signifies His Divine power; rachhaa: protection, puran: complete or fulfill; chit: heart; ichha: desire**

ਤਵ ਚਰਨਨ ਮਨ ਰਹੈ ਹਮਾਰਾ ॥ ਅਪਨਾ ਜਾਨ ਕਰੋ ਪ੍ਰਤਿਪਾਰਾ ॥੧॥

**TAV CHARNAN MANN RAHAE HAMARAA, APPNA JAAN KARO PRATIPARA** KK **1**KK

**(My desire is that) my mind may stay absorbed in Your Name and You take care of me as Your own.**

**tav: Your, charnan: feet, tav charnan: in Your feet, humble way of saying "in Your Name or praises"; rahae: stay absorbed, appna: your own; jaan: consider; pratipara: provide livelihood, implies to take care of.**

ਹਮਰੇ ਦੁਸਟ ਸਭੈ ਤੁਮ ਘਾਵਹੁ ॥ ਆਪੁ ਹਾਥ ਦੈ ਮੋਹਿ ਬਚਾਵਹੁ ॥

**HAMRE DUSHT SABHAE TUM GHAAVHO, AAP HAATH DEH MOHE BACHAAVHO**

**(Waheguruji, I pray that) You destroy all my enemies (e.g. kaam, krodh, lobh, moh, ahankar) and save me (from these enemies) by Your Divine power.**

**hamre: my; dusht: enemies or bad desires; sabhae: all; ghaavho: kill, destroy, aap: You; haath: hand; deh: give; mohe: me; bachaavho: save, protect.**

ਸੁਖੀ ਬਸੈ ਮੋਰੋ ਪਰਿਵਾਰਾ ॥ ਸੇਵਕ ਸਿੱਖਯ ਸਭੈ ਕਰਤਾਰਾ ॥੨॥

**SUKHI BASAE MORO PARVARA, SEVAK SIKH SABHAE KARTARA** KK **2**KK

**Waheguruji, (with Your blessing), may my family, all the Sikhs and sevadaars, live happily.**

**sukhi: happy; basae: live; moro: my; parvara: family, implies the whole Sikh Panth, sevak: servant or sevadaars; sikh: disciple; sabhae: all; kartara: Creator, God**

ਮੋ ਰੱਛਾ ਨਿਜ ਕਰ ਦੈ ਕਰਿਯੈ ॥ ਸਭ ਬੈਰਨ ਕੋ ਆਜ ਸੰਘਰਿਯੈ ॥

**MO RACHHA NIJ KAR DAE KARIAE, SABH BAEREN KO AAJ SANGHARIAE**

**Waheguruji, protect with me with Your own hands (with Your Divine power) and destroy this day all my enemies (kaam, krodh, lobh, moh, ahankaar etc.).**

**mo: my; rachha: protection; nij: self; kar: hand, implies power, baeren: enemies; aaj: today; sanghariae: destroy.**

ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥ ਪੂਰਨ ਹੋਇ ਹਮਾਰੀ ਆਸਾ ॥

**PURAN HOE HAMAARI AASAA, TOR BHAJAN KI RAHAE PIAASAA** KK **3**KK

**Waheguruji, grant me this wish that the thirst of meditating on Your Name may always remain (in my heart).**

**puran: complete or fulfill; aasaa: longings or desires, tor: your; bhajan: worship or constant remembrance; rahee: remain; piaasaa: thirst, keen desire.**

ਤੁਮਹਿ ਛਾਡਿ ਕੋਈ ਅਵਰ ਨ ਧਿਯਾਊਂ ॥ ਜੋ ਬਰ ਚਹੋਂ ਸੁ ਤੁਮ ਤੇ ਪਾਊਂ ॥

**TUMHAE CHHAAD KOI AVAR NA DHIAO-N, JO BAR CHAAHO-N SO TUM TE PAAHO-N**

**(Waheguruji, grant me this wish that) I may not worship anyone other then You and whatever blessings I desire, I may get them only from You (I may not seek anything from anyone other than You)**

**tumhae: you; chhaad: leave, tumhae chhaad: leaving you, implies other than you, koi: anyone; avar: else; dhiao-n: medidditate upon, jo: whatever; bar: boon, blessing; chaho-n: desire; so: that; tum: You; tume te: from You; paaho-n: obtain**

ਸੇਵਕ ਸਿੱਖਯ ਹਮਾਰੇ ਤਾਰੀਅਹਿ ॥ ਚੁਨਿ ਚੁਨਿ ਸਤ੍ਰ ਹਮਾਰੇ ਮਾਰੀਅਹਿ ॥੪॥

**SEVAK SIKH HAMAARE TAARIEH, CHUN CHUN SATAR HAMAARE MAARIEH** KK **4**KK

**(Waheguruji, bless) all my Sikhs and Sevadaars so that they may be freed from the cycle of birth and death, and destry all my enemies (worldly temptations) one by one.**

**taarieh: help swim (across the ocean of life), implies achieve salvation or free from cycle of birth and death, chun chun: one by one; satar: derived from shatru, means enemies; maarieh: kill, destroy.**

Awp hwQ dY muJY aubirXY ] ਮਰਨ ਕਾਲ ਕਾ ਤ੍ਰਾਸ ਨਿਵਰਿਯੈ ॥

**AAP HAATH DAE MUJHAE UBARIYAE, MARAN KAAL KA TRAAS NIVARIYAE**

**Save me with Your own hands (by Your Divine power), remove the fear of death (from my mind)**

**mujhae: me; ubariyae: save, maran: death; kaal: time; traas: fear; nivariyae: remove.**

ਹੁਜੋ ਸਦਾ ਹਮਾਰੇ ਪੱਛਾ ॥ ਸ੍ਰੀ ਅਸਿਧੁਜ ਜੁ ਕਰਿਯਹੁ ਰੱਛਾ ॥੫॥

**HUJO SADAA HAMAARE PACHHAA, SRI ASDHUJ JU KARIYOH RACHHAA** ॥ **5**॥

**May You always be on my side, O, the supreme destroyer, protect me.**

**hujo: be, remain, sadaa: always; pachhaa: side, asdhujh: "as" means sword, "dhuj" means supreme, implies supreme destroyer, kariyoh rachha: protect.**

**CHOPAEE-2**

ਰਾਖਿ ਲੇਹੁ ਮੁਹਿ ਰਾਖਨਹਾਰੇ ॥ ਸਾਹਿਬ ਸੰਤ ਸਹਾਇ ਪਿਯਾਰੇ ॥

**RAAKH LEHO MOHE RAAKHANHAARE, SAHIB SANT SAHAAE PIAARE**

**O, the great protector, Waheguruji, save me (from worldy evils or maya), O, beloved Master, You are the rescuer of Your saints.**

**raakh: protect; save, mohe: me; raakhanhaare: the Protector, Sahib: Master; sant: saints; sahaae: helper, rescuer; piaare: dear or beloved.**

ਦੀਨ ਬੰਧੁ ਦੁਸਟਨ ਕੇ ਹੰਤਾ ॥ ਤੁਮਹੋ ਪੁਰੀ ਚਤੁਰ ਦਸ ਕੰਤਾ ॥੬॥

**DEEN BANDH DUSHTAN KE HANTA, TUMHO PURI CHATAR DASKANTA II6II.**

**(You are) friend of the poor and destroyer of evil, you are the Master of the Universe.**

**deen: poor or helpless; bandh: friend; dushtan: evil persons; hanta: destroyer, tumho: Yours (created by You); puri: world; chatar: four; das: ten; kanta: master, chatar daskanta: master of fourteen worlds, implies the whole Universe.**

ਕਾਲ ਪਾਇ ਬ੍ਰਹਮਾ ਬਪੁ ਧਰਾ ॥ ਕਾਲ ਪਾਇ ਸਿਵਜੂ ਅਵਤਰਾ ॥

**KAAL PAAYE BRAHMA BAP DHARA, KAAL PAAYE SHIVJU AVTARA**

**It was with God's will that Lord Brahma came in human form, it was with God's will that Lord Siva was born**

**kaal: time, also means death, here it means destroyer, i.e. God; paaye: with; Brahma: Hindu God, (Lord Brahma is considered God of creation in Hindu mythology); bap: human body, bapdhara: took bodily form, Shivju: Hindu God, (Lord Shiva is considered God of death or destruction in Hidu mythology); avtara: born**

ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥ ਕਾਲ ਪਾਇ ਕਰ ਬਿਸਨੁ ਪ੍ਰਕਾਸਾ ॥

**KAAL PAAYE KAR BISHAN PARGAASAA, SAGAL KAAL KA KIA TAMASHA** KK **7**KK

**It was with God's will that Lord Vishnu was born, all these are amazing acts of the almighty God.**

**Bishan: Bishnu, Hindu God (Lord Vishnu is considered God of all provisions in Hindu Mythology); pargasaa: derived from the word prakaash, means came into being, implies 'was born', sagal: all this, tamaasha: play, act.**

ਜਵਨ ਕਾਲ ਜੋਗੀ ਸਿਵ ਕੀਓ ॥ ਬੇਦਰਾਜ ਬ੍ਰਹਮਾ ਜੂ ਥੀਓ ॥

**JAVAN KAAL JOGI SHIV KIO, BED RAAJ BRAHMA JU THIO**

**That God who created Lord Shiva, the great Yogi, and Lord Brahma, the master of Vedas.**

**javan: that, the One; Shiv: short form name of Shivji; Lord Shiva, kio: created, bed: Vedas; raj: raja or king, bedraj: king of Vedas, implies master of Vedas, thio: happened.**

ਜਵਨ ਕਾਲ ਸਭ ਲੋਕ ਸਵਾਰਾ ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੮॥

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਨਮਸਕਾਰ ਹੈ ਤਾਹਿ ਹਮਾਰਾ ॥੮॥

**JAVAN KAAL SABH LOK SAVAARA, NAMASKAAR HAI TAHE HAMAARAA KK 8KK**

**and the God who created the whole world, I offer my salutation to that (great Master).**

**javan: the One (Waheguru); sabh: all; log: people; savara: create**
**namaskar: salute; tahe: to him; hamara: my**

ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥ ਜਵਨ ਕਾਲ ਸਭ ਜਗਤ ਬਨਾਯੋ ॥

**JAVAN KAAL SABH JAGAT BANAAYO, DEV DAE-NT JACHHAN UPJAAYO**

**That God who created the whole world, and who created gods, demons, and yakshas.**

**jagat: world; banaayo: created, dev: devtas or angels; dae-nt: demons; jachhan: yakshas, another type of angel; upjaayo: made, created.**

ਆਦਿ ਅੰਤਿ ਏਕੈ ਅਵਤਾਰਾ ॥ ਸੋਈ ਗੁਰੂ ਸਮਝਿਯਹੁ ਹਮਾਰਾ ॥੯॥

**AAD ANT EKAE AVATAARA, SOI GURU SAMJHEYO HAMAARA KK 9KK**

**and He, (who) is there from beginning to the end (i.e. who is not bound by time), I consier only Him as my Guru.**

**aad: beginning; aant: the end; ekae: only one, avtaara: existent, soi: only that; samajheyo: consider.**

ਨਮਸਕਾਰ ਤਿਸ ਹੀ ਕੋ ਹਮਾਰੀ ॥ ਸਕਲ ਪ੍ਰਜਾ ਜਿਨ ਆਪ ਸਵਾਰੀ ॥

**NAMASKAAR TIS HI KO HAMAARI, SAKAL PRAJA JIN AAAP SAWAARI**

**I salute only to that (great King) who has created His subjects (people) Himself.**

**tis hi ko: only to Him, sakal: all; praja: subjects, (like in the kingdom of a king); aaap: self; sawaari: groomed, implies created**

## ਸਿਵਕਨ ਕੋ ਸਿਵਗੁਨ ਸੁਖ ਦੀਓ ॥ ਸੱਤ੍ਰੁਨ ਕੋ ਪਲ ਮੋ ਬਧ ਕੀਓ ॥੧੦॥

**SIVKAN KO SIVGUN SUKH DEEO, SATRAN KO PAL MO BADH KEEO KK 10KK**

**He bestowes divine virtues and happiness on His devotees, and destroys the enemies (vices) instantly**

**sivkan: servants, devotees; sivgun: divine qualities; sukh: happiness; deeo: gives, satran: enemies, implies vices; pal mo: in a second (instantly); badh: destroy.**

**CHOPAEE-3**

## ਘਟ ਘਟ ਕੇ ਅੰਤਰ ਕੀ ਜਾਨਤ ॥ ਭਲੇ ਬੁਰੇ ਕੀ ਪੀਰ ਪਛਾਨਤ ॥

**GHAT GHAT KE ANTAR KI JAANAT, BHALE BURE KEE PEER PACHHAANAT**

**He knows the inner feelings of every heart, He is aware of the anguish of both good and bad (people).**

**ghat: heart; antar: inside; jaanat: knows, bhale: good; bure: bad; peer: sorrow, anguish, pachhaanat: recognizes, aware of.**

## ਚੀਟੀ ਤੇ ਕੁੰਚਰ ਅਸਥੁਲਾ ॥ ਸਭ ਪਰ ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਕਰ ਫੁਲਾ ॥੧੧॥

**CHEETI TE KUNCHAR ASTHOOLA, SABH PAR KRIPA DRISHT KAR FOOLA KK 11KK**

**From ant to big elephant, He casts His graceful glance on everyone (provides livelihood for everyone) and is filled with joy (by doing that).**

**cheeti: ant; te: from; kunchar: elephant; asthoola: solid, implies big, sabh par: on everyone; kripa: merciful, blessing; drisht: sight, glance; foola: filled with joy.**

## ਸੰਤਨ ਦੁਖ ਪਾਏ ਤੇ ਦੁਖੀ ॥ ਸੁਖ ਪਾਏ ਸਾਧਨ ਕੇ ਸੁਖੀ ॥

**SANTAN DUKH PAAE TE DUKHI, SUKH PAAE SAADHAN KE SUKHI**

**He suffers when His true devotees suffer (making His devotees suffer is like making Him suffer ), He is happy when His true devotees are happy (making His devotees happy is like making Him happy)**

**Sanatan: saints, devotees; dukh: suffering, grief, sukh: joy or happiness; sadhan: for sadhu, devotees**

ਏਕ ਏਕ ਕੀ ਪੀਰ ਪਛਾਨੈਂ ॥ ਘਟ ਘਟ ਕੇ ਪਟ ਪਟ ਕੀ ਜਾਨੈਂ ॥੧੨॥

**EK EK KI PEER PACHHAANAE, GHAT GHAT KE PAT PAT KI JAANAE** KK **12**KK

**He knows the grief of everyone, He knows the innermost secrets of every heart (He is present in everyone).**

**ek: one; ek ek: each and everyone; peer: pain, grief; pachhaanae: recognizes or knows, ghat: heart; pat: layer, pat pat: every layer, implies innermost secrets; jaanae: knows.**

ਜਬ ਉਦਕਰਖ ਕਰਾ ਕਰਤਾਰਾ ॥ ਪ੍ਰਜਾ ਧਰਤ ਤਬ ਦੇਹ ਅਪਾਰਾ ॥

**JAB UDKARKH KARAA KARTAARA, PRAJA DHARAT TAB DEH APAARA**

**When the Creator (God) expanded (ordained to create), His creation appeared in countless forms.**

**jab: when; udkarakh: opened up or expanded, implies created; kara: did; Kartaara: The Creator, God, praja: subjects, implies creation; dharat: manifested, appeared; tab: then; deh: body; forms, apara: countless**

ਜਬ ਆਕਰਖ ਕਰਤ ਹੋ ਕਬਹੂੰ ॥ ਤੁਮ ਮੈ ਮਿਲਤ ਦੇਹ ਧਰ ਸਭਹੂੰ ॥੧੩॥

**JAB AAKARKH KARAT HO KABHOON, TUM MEH MILAT DEH DHAR SABHHOON || 13 ||**

**Waheguruji, when at any time You ordain to withdraw, all the physical forms merge in You.**

**jab: when; aakarkh: attrct towards Himself, implies withdraw or shrink; karat: does; kabhoon: whenever, tum: You; meh: in; milat: meet, merge, deh: body; forms, dhar: form; sabhhoon: everyone**

ਜੇਤੇ ਬਦਨ ਸ੍ਰਿਸਟਿ ਸਭ ਧਾਰੈ ॥ ਆਪੁ ਆਪਨੀ ਬੂਝ ਉਚਾਰੈ ॥

**JETE BADAN SRISHT SABH DHAARAE, AAP AAPNI BOOJH UCHARAE**

**All the bodily forms created in this world describe Your virtues according to their understanding.**

**jete: all those; badan: bodies; srisht: world; sabh: all; dharae: born, created, aap: themselves; apni: their, boojh: understanding, ucharae: speak, describe**

ਤੁਮ ਸਭਹੀ ਤੇ ਰਹਤ ਨਿਰਾਲਮ ॥ ਜਾਨਤ ਬੇਦ ਭੇਦ ਅਰ ਆਲਮ ॥੧੪॥

**TUM SABH HI TE REHET NIRAALAM, JAANAT BED BHED AR AALAM || 14 |**

**(Although You reside in Your creation, yet) You remain separate from Your creation, even the Vedas and the scholars know this secret.**

**sabh hi te: from everything, implies from all Your creation, rehet: remain; niralam: uninvolved, separate, jaanat: know; bed: Vedas; bhed: secret; ar: and; aalam: learned, scholars.**

ਨਿਰੰਕਾਰ ਨ੍ਰਿਬਿਕਾਰ ਨਿਰਲੰਭ ॥ ਆਦਿ ਅਨੀਲ ਅਨਾਦਿ ਅਸੰਭ ॥

**NIRANKAAR NRIBIKAAR NRILAMBH, AAD ANEEL ANAAD ASAMBH**

**(Waheguruji, You are) formless, unblemished, and self sufficient, You are the primal power, infinite, without beginning, and unborn.**

**nirankaar: formless; nribikaar: without vices, implies without blemish, ; nirlambh: without external support, implies self sufficient, aad: from the very beginning of times, primal; aneel: countless; anaad: without beginning; asambh: unborn, beyond the cycle of birth (and death).**

ਤਾ ਕਾ ਮੂੜ੍ਹ ਉਚਾਰਤ ਭੇਦਾ ॥ ਜਾ ਕੌ ਭੇਵ ਨ ਪਾਵਤ ਬੇਦਾ ॥੧੫॥

**TAAKAA MOORH UCHAARAT BHEDA, JAAKO BHEV NA PAAVAT BEDA ||15||**

**Foolish people (claim to) describe the secrets of the Almighty God, Whose secrets, even the Vedas could not find.**

**taka: of that; moorh: foolish; uchaarat: describe; bheda: secrets, jaka: whose; bhev: secrets; na pavat: could not get, beda: Vedas.**

**CHOPAEE-4**

ਤਾ ਕੌ ਕਰਿ ਪਾਹਨ ਅਨੁਮਾਨਤ ॥ ਮਹਾ ਮੂੜ੍ਹ ਕਛੁ ਭੇਦ ਨ ਜਾਨਤ ॥

**TA KAO KAR PAAHAN ANUMANAT, MAHA-N MOORH KACHH BHED NA JAANAT.**

**(foolish people) consider Him a stone (worship Him by making a stone idol), but the great fool does not know any of His secrets.**

**ta ko: to Him; pahan: stone, kar pahan: stone; anumanat: considers, implies worships, maha-n: great; moorh: fool or idiot; kuch: any; bhed: secrets; janat: know**

ਮਹਾਦੇਵ ਕੌ ਕਹਤ ਸਦਾ ਸਿਵ ॥ ਨਿਰੰਕਾਰ ਕਾ ਚੀਨਤ ਨਹਿ ਭਿਵ ॥੧੬॥

**MAHAADEV KO KEHAT SADA SHIV, NIRANKAAR KA CHINAT NEH BHIV || 16 ||**

**(Foolish people ignorantly) call Lord Shiva the Eternal God, (because they) do not know the secrets of the formless God.**

**Mahadev: Hindu Lord Shiva, kehat: says; Sadashiv: the Eternal Lord, God, nirankaar: formless, God, chinat: know or recognize; neh: not; bhiv: secret.**

Awpu AwpnI buiD hY jyqI ] ਬਰਨਤ ਭਿੰਨ ਭਿੰਨ ਤੁਹਿ ਤੇਤੀ ॥

**AAP AAPNI BUDH HAI JETI, BARNAT BHIN BHIN TOHE TETI**

**According to each persons own intellect, they describe You in different ways.**

**aap: self; aapni: own; budh: intellect; jeti: as much, barnat: describe; bhin bhin: different ways; tohe: You; teti: accordingly**

ਤੁਮਰਾ ਲਖਾ ਨ ਜਾਇ ਪਸਾਰਾ ॥ ਕਿਹ ਬਿਧਿ ਸਜਾ ਪ੍ਰਥਮ ਸੰਸਾਰਾ ॥੧੭॥

**TUMRA LAKHA NA JAI PASAARA, KEH BIDH SAJA PRATHAM SANSAARA || 17||**

**Waheguruji, the extent of Your Creation cannot be described, (no one knows) how You first originated the universe.**

**tumra: Your; lakha: know, describe; na: not; jai: to do; passara: vastness, implies extent of Creation, keh bidh: which way, how; saja: originated, formed; pratham: at first; sansara: world, universe.**

ਏਕੈ ਰੂਪ ਅਨੂਪ ਸਰੂਪਾ ॥ ਰੰਕ ਭਯੋ ਰਾਵ ਕਹੀ ਭੂਪਾ ॥

**EKAE ROOP ANOOP SAROOPA, RANK BHEO RAV KAHI-N BHUPA**

**(The Almighty God) has only one unnparalled beautiful form, He manifests Himself somewher as a poor man and somewhere a king (poor or rich, His beautiful existence is present in everyone)**

**ekae: only one; roop: form; anoop: indescribable, unparalleled; saroopa: beautiful form, rank: pauper, poor; bheo: becomes; rav: king; kahi-n: somewhere; bhupa: king.**

ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਕੀਨੀ ॥ ਉਤਭੁਜ ਖਾਨਿ ਬਹੁਰ ਰਚਿ ਦੀਨੀ ॥੧੮॥

**ANDAJ JERAJ SETAJ KEENI, UTBHUJ KHAAN BAHUR RACH DEENI**

**He created creatures from eggs, womb, and perspiration, then He created the vegetation from the ground.**

**andaj: eggs; jeraj: womb; setaj: perspiration, sweat; keeni: created, utbujh: born from ground, implies vegetation; khaan: literal meaning is mine, implies source of life, there are four sources of life: egg (birds etc.), womb (humans, animals), perspiration or moisture (germs, lice etc.), and vegetation; bahur: then; rach deeni: created.**

ਕਹੂੰ ਫੂਲ ਰਾਜਾ ਹ੍ਵੈ ਬੈਠਾ ॥ ਕਹੂੰ ਸਿਮਟਿ ਭਿਯੋ ਸੰਕਰ ਇਕੈਠਾ ॥

**KAHU-N PHOOL RAAJA HVAE BAETHHA, KAHU-N SIMAT BHEYO SHANKAR IKAETHHA**

**Somewhere He sits joyfully (in His Creation) as Lord Brahma, and somewhere He contracts Himself (in the mode of destruction) as Lord Shiva.**

**kahun: somewhere; phool: joyfully, raaja hvae baethha: sits like a king, implies as Lord Brahma, simit: contract, bhaeoo: becomes; shankar: Lord Shiva, ikaethha: together, folded, implies mode of destruction.**

ਸਗਰੀ ਸ੍ਰਿਸਟਿ ਦਿਖਾਇ ਅਚੰਭਵ ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਰੂਪ ਸੁਯੰਭਵ ॥੧੯॥

**SAGRI SRISHT DIKHAAYE ACHAMBHAV, AAD JUGAAD SAROOP SUYAMBHAV || 19||**

**He unfolds wonderful things in His Creation, His is self-existent from the very beginning through the ages.**

**sagri: entire; srisht: creation; dikhaaye: shows; achambhav: wonderful, aad: from the beginning (of times); jugaad: over the ages; saroop: figure, implies existence; suyambhav: self illuminated, self-existent**

ਅਬ ਰੱਛਾ ਮੇਰੀ ਤੁਮ ਕਰੋ ॥ ਸਿੱਖ ਉਬਾਰਿ ਅਸਿੱਖ ਸੰਘਰੋ ॥

**AB RACHHA MERI TUM KARO, SIKHYE UBAAR ASIKHYE SANGHARO**

**Waheguruji, keep me under Your protection, save the virtuous and destroy the evil.**

**ab: now; rachha: protection; sikhye: those who follow the Guru's teachings, implies virtuous ones, ubaar: uplift, implies save; asikhye: those who do not follow the Guru's teaching but follow their own ego, implies sinful or evil; sangharo: destroy**

ਦੁਸ਼ਟ ਜਿਤੇ ਉਠਵਤ ਉਤਪਾਤਾ ॥ ਸਕਲ ਮਲੇਛ ਕਰੋ ਰਣ ਘਾਤਾ ॥੨੦॥

**DUSHT JITE UTHHVAT UTPAATA, SAKAL MALECHH KARO RANGHAATA || 20 ||**

**Waheguruji, let all the villains who create outrage and all the evil people be destroyed in battlefield.**

**dusht: villain, evil; jite: whatever, implies all; uthhvat: come up, implies create utpata: trouble, outrage, sakal: all; malech: evil; ranghata: destroy in battle.**

**CHOPAEE-5**

ਜੇ ਅਸਿਧੁਜ ਤਵ ਸਰਨੀ ਪਰੇ ॥ ਤਿਨ ਕੇ ਦੁਸ਼ਟ ਦੁਖਿਤ ਹ੍ਵੈ ਮਰੇ ॥

**JE ASDHUJ TAV SHARNI PARE, TIN KE DUSHT DUKHIT HVAE MARE**

**O, the Supreme Destroyer, those who sought Your shelter, their enemies met painful death.**

**je: those; asdujh: yielder of the mighty sword, implies supreme destroyer, God; tav: Your; sharni: shelter; tin: their; dusht: evil, implies enemies; dukhit: painful; have: have, mare: died.**

ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥ ਪੁਰਖ ਜਵਨ ਪਗ ਪਰੇ ਤਿਹਾਰੇ ॥

**PURKH JAVAN PAG PARE TIAHAARE, TIN KE TUM SANKAT SABH TAARE || 21 ||**

**Those who fell at Your feet (relinquished their ego), You dispelled all their troubles.**

**purkh: person; javan: those; pag: feet; pare: fell; tihaare: Your, tin ke: their; tum: You; sankat: troubles, problems; sabh: all; taare: dispelled, removed.**

ਜੋ ਕਲਿ ਕੋ ਇਕ ਬਾਰ ਧਿਐ ਹੈ ॥ ਤਾ ਕੇ ਕਾਲ ਨਿਕਟਿ ਨਹਿ ਐਹੈ ॥

**JO KAL KO IK BAAR DHIYAEHAE, TA KE KAAL NIKAT NEH AEHAE**

**Those who meditate on the Supreme Destroyer even once (with true love and devotion), death cannot come near them (they remain spiritually alive, implies they become one with God).**

**kal: death, implies destroyer, God; ik: one; baar: time; ik baar: one time, once; dhiyaehae: contemplate, meditate, taa ke: their; kaal: death; nikat: near; nahi: not; aehae: come**

ਰੱਛਾ ਹੋਇ ਤਾਹਿ ਸਭ ਕਾਲਾ ॥ ਦੁਸਟ ਅਰਿਸਟ ਟਰੇਂ ਤਤਕਾਲਾ ॥੨੨॥

**RACHHA HOE TAAHE SABH KAALA, DUSHT ARISHT TARE TATKAALA || 22 ||**

**They remain protected at all times, their enemies and their troubles are dispelled instantly.**

**.**
**rachha hoe: are protected, tahee: their; sabh kaala: all the times, arist: trouble; tare: dispelled; tatkaala: instantly.**

ਕ੍ਰਿਪਾ ਦ੍ਰਿਸਟਿ ਤਨ ਜਾਹਿ ਨਿਹਰਿਹੋ ॥ ਤਾ ਕੇ ਤਾਪ ਤਨਕ ਮੋ ਹਰਿਹੋ ॥

**KRIPA DRIST TAN JAAHE NEHAREO, TAA KE TAAP TANAK MEH HAREO**

**Waheguruji, those, upon whom You bestow Your merciful glance, all their sorrows are dispelled instantly.**

**kripa: merciful; drist: glance; tan: body, implies person; jaahe: upon whom; nehareo: see, implies bestow, taa ke: their; taap: fever, implies sorrows; tanak meh: instantly, hareo: removed, dispelled.**

ਰਿੱਧਿ ਸਿੱਧਿ ਘਰ ਮੋ ਸਭ ਹੋਈ ॥ ਦੁਸ਼ਟ ਛਾਹ ਛ੍ਵੈ ਸਕੈ ਨ ਕੋਈ ॥੨੩॥

**RIDH SIDH GHAR MO SABH HOEE, DUSHT CHHAAH CHVAE SAKAE NA KOEE || 23 ||**

**They attain all the worldly and spiritual pleasures, their enemies cannot even touch their shadow (cannot harm them)**

**ridh: worldly pleasures, sidh: spiritual elevation, ghar: ghar mo: within self, chhah: shadow, chhvae: touch; na koee: no one**

ਏਕ ਬਾਰ ਜਿਨ ਤੁਮੈ ਸੰਭਾਰਾ ॥ ਕਾਲ ਫਾਸ ਤੇ ਤਾਹਿ ਉਬਾਰਾ ॥

**EK BAR JIN TUMAE SAMBHAARA, KAAL FAAS TE TAAHE UBAARRA**

**Those who rememberd You even once (with true love and devotion), You saved them from the noose of death (freed them from the cycle of birth and death).**

**tumae: You; sambhaara: remembered, kaal: death; faas: noose; ubaara: uplifted, saved.**

ਜਿਨ ਨਰ ਨਾਮ ਤਿਹਾਰੋ ਕਹਾ ॥ ਦਾਰਿਦ ਦੁਸਟ ਦੋਖ ਤੇ ਰਹਾ ॥੨੪॥

**JIN NAR NAAM TEHAARO KAHAA, DAARAD DUSHT DOKH TE RAHAA, 24||**

**Those who meditated on Your Name (with love and devotion), they were saved from poverty and suffering from evil.**

**nar: person; tehaaro: Your; kahaa: said, implies meditated, daarad: poverty; dusht: evil,dokh:suffering ; rahaa: saved, escaped.**

ਖੜਗ ਕੇਤ ਮੈ ਸਰਣਿ ਤਿਹਾਰੀ ॥ ਆਪ ਹਾਥ ਦੈ ਲੇਹੁ ਉਬਾਰੀ ॥

**KHARAG KET MAE-N SHARAN TEHAARI, AAP HAATH DAE LEHO UBAARI**

**O, yielder of the mighty sword (Almighty God), I seek Your shelter, save me with Your merciful hands.**

**kharag: sword; kharag ket: yielder of the sword, implies Almighty God; mae-n: to me; sharan: shelter; tehaari: Your, aap: yourself; haath: hands; Ubaari: up lift, implies save**

ਸਰਬ ਠੌਰ ਮੋ ਹੋਹੁ ਸਹਾਈ ॥ ਦੁਸਟ ਦੋਖ ਤੇ ਲੇਹ ਬਚਾਈ ॥੨੫॥

**SARAB THAOR MO HOHO SAHAAYI, DUSHT DOKH TE LEHO BACHAAYI || 25 ||**

**Waheguruji, be my protector at all places, save me from suffering from (worldly) evils.**

**sarab: all; thaor: places; sahaahyi: helpful, protector, dusht: evil, implies worldly evils such as Kaam (lust), Krodh (anger), Lobh Greed), Moh (attachment), ahankaar (ego); dokh: suffering; bachaayi: save**

## SAWAYYA & DOHRA

### ਸਵੈਯਾ

**SAWAYYA** (*Dasam Granth p.642)*

**Sawayya: verse, a type of poetry.**

**(this Sawayya is written by Guru Gobind Singh ji)**

ਪਾਇ ਗਹੇ ਜਬ ਤੇ ਤੁਮਰੇ ਤਬ ਤੇ ਕੋਊ ਆਂਖ ਤਰੇ ਨਹੀ ਆਨਯੋ ॥

**PAA-N-E GAHE JAB TE TUMRE TAB TE KOUU AA-N-KH TARE NAHEE-N AANYO**

**Since the time I have come under Your protection, I never looked for anyone else (for protection).**

**Paa-n-e: feet, gahe: hold, paa-n-e gahe jab te tumre: since when I got hold of your feet, implies came under your protection, kaouu: any, aa-n-kh: eye, tare: under, tab te kouu aankh tare nahee-n aanyo: since then no one else has come under my eye, implies I have not looked for any one else.**

ਰਾਮ ਰਹੀਮ ਪੁਰਾਨ ਕੁਰਾਨ ਅਨੇਕ ਕਹੈਂ ਮਤ ਏਕ ਨ ਮਾਨਯੋ ॥

**RAAM RAHEEM PURAAN KURAAN ANAEK KAHAE-N MAT EK NA MAANYO**

**Lord Rama, Prophet Mohammad, Puranas and Qouran –all say a lot about their faiths but**

**I did not follow any of these faiths (I believed only in You Waheguruji).**

**Raam: Hindu Lord Rama, Raheem: Mulim Prophet Mohammed, Puraan: Hindu holy books, there are 18 Puraanas, Kuraan: Muslim holy book, Qouran, anek: many, kahae-n: say, mat: faith, maanyo: belived, ek na maanyo: did not believe in any one, implies belived only in one God.**

## ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਸਬੈ ਬਹੁ ਭੇਦ ਕਹੈ ਹਮ ਏਕ ਨ ਜਾਨ੍ਯੋ ॥

**SIMRIT SASTER BED SABHAE BAHO BHED KAHAE-N HAM EK NA JAANYO**

**Simrities and Shastras describe many types of secrets (for achieving salvation), but I did not practice any of them (I depended only on You, Waheguruji).**

**Simrit: Simrities, Hindu holy books, Saster: Shastras, Bed: Vedas, baho: many, bhed: secrets, jaanyo: recognized, implies practiced.**

## ਸ੍ਰੀ ਅਸਪਾਨ ਕ੍ਰਿਪਾ ਤੁਮਰੀ ਕਰਿ ਮੈ ਨ ਕਹ੍ਯੋ ਸਭ ਤੋਹਿ ਬਖਾਨ੍ਯੋ ॥

**SRI ASPAAN KRIPA TUMREE KAR MAE- N NA KEHYO SABH TOHE BAKHAANYO**

**O all powerful Waheguruji, I could say this only because of Your blessing, I did not utter (Your praises on my own), You Yourself (gave me the wisdom to) say all this.**

**Sri: sword, aspaan: bearer, sri aspaan: bearer of sword, implies Almighty God, kripa: blessing, tumree: Yours, kehyo: said, described, tohe: You, bakhaanyo: described, implies uttered Your praises.**

## dohrw ]

**DOHRA**

**Dohra: couplet, style of poetry.**

**(this couplet is written by Guru Gobind Singh ji)**

## ਸਗਲ ਦੁਆਰ ਕਉ ਛਾਡਿ ਕੈ ਗਹਿਓ ਤੁਹਾਰੋ ਦੁਆਰ ॥

**SAGAL DUAAR KAU CHHAAD KAE GEHO TUHAARO DUAAR**

**Waheguruji, leaving all other faiths, I have come under Your protection,**

**Sagal: all, duaar: door, sagal duaar: all doors, implies all other faiths, chhaad: left, geho: caught, tuhaaro: Yours, geho tuhaaro duaar: caught Your door, implies came to Your house or came under Your protection**

ਬਾਂਹਿ ਗਹੇ ਕੀ ਲਾਜ ਅਸ ਗੋਬਿੰਦ ਦਾਸ ਤੁਹਾਰ ॥

**BAA-N-HE GAHE KI LAAJ AS GOBIND DAAS TUHAAR**

**By giving me Your protection, now You are in-charge of my honor, bacuase Gobind Singh is Your servant.**

**Baa-n-he: arm, gahe: hold, laaj: honor, as: is, daas: servant, tuhaar: Yours**

ANAND-P1

ਰਾਮਕਲੀ ਮਹਲਾ ੩ ਅਨੰਦੁ

**RAMKALI MEHLA TEEJA, ANAND**

**This bani written by the third Guru, in raag "Ramkali"**

**The song of eternal bliss**

**(anand: permanent happiness, eternal bliss).**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

**EK ONKAAR SATGUR PRASAAD**

**(I pray for the) blessings of my true Guru and the Supreme Creator.**

**(ek: one, onkaar is a combination of two words, oam and kaar, oam means Supreme, kaar means creator, onkaar means Supreme Creator, satgur: true Guru, prasaad: blessing).**

ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥

**ANAND BHAYAA MERI MAAE, SATGURU MAE PAAYA**

**O my mother, I have achieved the eternal happiness, (because) I have found the true Guru.**

**(anand: happiness, implies eternal happiness or bliss, bhayaa: happened, achieved, maae: o mother, way of expressing extreme emotions, Satguru: true Guru, refers to Guru Nanak and Guru Angad Dev ji, paaya: obtained, found)).**

ਸਤਿਗੁਰੁ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ

**SATGUR TAA PAYAA SEHEJ SETI, MAN VAJIAA VADHAAIYA**

**I have found the true Guru, with that I have achieved a state of tranquility, and my mind is filled with feelings of true happiness.**

**(sehej: unwavering state of mind, tranquility, seti: with, man: mind, vajiaa: sounded, vadhaaiaa: congratulations, implies feelings of happiness or bliss).**

ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ ॥

**RAAG RATAN PARVAAR PARIAA, SABAD GAAVAN AAIYA**

**(as if) all the beautiful ragas and melodies have come to sing God's praises in my heart (beautiful sounds of God's praises are filled in my heart)**

**(rattan: jewel, implies precious, beautiful, raag rattan: beautiful raagas, parvaar: family, implies related ragas, pariaa: beautiful maids, implies melodies, sabad: God's praises, gaavan: to sing, aaiaa: have come)**

ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ ॥

**SABDO TA GAVOH HARI KERA, MAN JINEE VASAAYA**

**(O devotees, you also) sing God's praises, (because true happiness comes to those) who remain immersed in God's remembrance.**

**(sabdo: God's praises, gavoh: sing, Hari: God, kera: of, man: mind, jinee: whose, vasaaya: dwell, implies immersed in)**

ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ ॥੧॥

**KAHE NANAK ANAND HOA, SATGURU MAE PAAIYA [1]**

**Nanak says, I am in total bliss (because) I have found my true Guru.**

**(kahe: says, Anand: happiness, bliss, satguru: true Guru)**

**ANAND P-2**

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥

**AY MAN MEREAA TU SADAA RAHO HAR NAALE**

**O my mind, always remain with God (always remember God)**

**(man: mind, sadaa: always, raho: remain, Har: God, Naale: with).**

ਹਰਿ ਨਾਲਿ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ ॥

**HAR NAAL RAHO TU MAN MERE DOOKH SABH VISARNA**

**O my mind, by remembering God you will forget all your sufferings.**

**(dookh: sufferings, sabh: all, visarna: forget)**

ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ ॥

**ANGIKAR OH KARE TERA KAARAJ SABH SAVAARNA**

**He will always help you, and by His help you will succeed in all your undertakings.**

**(angikaar: help, kaaraj: undertakings, endeavors)**

ਸਭਨਾ ਗਲਾ ਸਮਰਥੁ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ ॥

**SABHNA GALAA SAMRATH SUAAMI SO KIO MANO VISAARE**

**Our Master (GOD) is all powerful to do all things, then why forget Him from our mind.**

**(sabhna gala: all things, samrath: capable of doing, suaami: Master, mano: from mind, visaare: forget)**

ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ ॥੨॥

**KAHE NANAK MAN MERE SADAA RAHO HAR NAALE [2]**

**Nanak says, O my mind, always remain with God (always remember God)**

**(kahe: says, man: mind, sadaa: always, raho: remain, Har: God, Naale: with)**

**ANAND P-3**

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥

**SAACHE SAHEBA KYA NAHEEN GHAR TERE**

**O, the true Master, what is not in Your house (You are the giver of all material and spiritual things)**

**(saache: true, ever existing, saheba: master, implies God, kya: what, ghar: house, tere: your).**

## ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ ॥

**GHAR TA TERE SABH KICHH HAI  JIS DEHE SO PAAVAE**

**You have everything, but (the precious gift of Anand or spiritual bliss) is received only by those whom you give Yourself (who become deserving of Your grace).**

**(sabh kichh: everything, dehe: give, pavavae: gets, receives)**

## ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ ॥

**SADAA SIFAT SAALAH TERI  NAAM MAN VASAVAE**

**Then, (those fortunate ones who receive Your Grace) always sing praises of your virtues and keep Your Divine Name embedded in their hearts.**

**(sadaa: always, sifat: virtues, salaah: praises, Naam: the Divine Name, God, man: heart, vasavae: reside )**

## ਨਾਮੁ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ ॥

**NAAM JIN KAE MAN VASEAA  VAAJE SABAD GHANERE**

**and those whose are immersed in God's remembrance, enjoy the endless beautiful melodies of Divine music vibrating in their hearts (they enjoy the true joy and spiritual bliss or Anand).**

**(jin ke: those whose, man: heart, vaseaa: resides, immersed in, vaaje: play, sabad: musical sounds, melodies, ghanere: many, endless)**

## ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ ॥੩॥

**KAHAE NANAK SACHE SAHIB KYA NAHEE GHAR TERE [3]**

**Nanak says, O, the true Master, what is not in your house (You are the bestower of true joy and eternal bliss)**

**(saache: true, ever existing, sahib: master, implies God, kya: what, nahee: not, ghar: house, tere: your).**

**ANAND P-4**

## ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥

**SAACHA NAAM MERA AADHAARO**

**(By the Grace of God) His Divine Name has become the nourishment for my existence.**

**(saacha: true, ever existing, Naam: Divine Name, God, aadhaaro: support, nourishment, lifeline).**

## ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ ॥

**SAACH NAAM ADHAAR MERA, JIN BHUKHAA SABH GAVAEEAA**

**My lifeline is His Divine Name, which has removed all my worldly hungers (worldly temptations do not affect me any more)**

**(bhukhaa: hungers, implies worldly temptations, sabh: all, gavaeeaa: lost, removed)**

## ਕਰਿ ਸਾਂਤਿ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ ॥

**KAR SAANT SUKH MAN AAYE VASEAA, JIN ICHHAA SABH PUJAEEAA**

**(His Divine Name) has brought peace and tranquility in my mind and has fulfilled all my desires.**

**(kar: did, saant: calm, peace, vaseaa: resided, brought, ichhaa: desires, pujaeeaa: fulfilled)**

## ਸਦਾ ਕੁਰਬਾਣੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ ॥

**SADAA KURBAAN KEETA GURU VITAHO, JIS DEEAA EH VADYAEEAA**

**I can always sacrifice my life for my Guru, it is his greatness (that he blessed me with God's Divine Name).**

**(sadaa: always, kurbaan: sacrifice, vitaho: for, vadyaeeaa: greatnesses, large heartedness)**

## ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ ॥

**KAHAE NANAK SUNO SANTO, SABAD DHARO PIAARO**

**Nanak says, listen O devotees, meditate on the Divine Name with love (because that is the only way to experience Anand or spiritual bliss).**

**(suno: listen, santo: saints, devotees, sabad: Divine Name, dharo: keep, develop, piaaro: love).**

## ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ ॥੪॥

**SAACHA NAAM MERA ADHAARO II4II**

**(because of my Guru's blessings), His Divine Name has become the nourishment for my existence.**

**(saacha: true, ever existing, Naam: Divine Name, aadhaaro: support, nourishment).**

**ANAND P-5**

## ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ ॥

**VAAJE PANCH SABAD TIT GHAR SABHAAGAE**

**Those fortunate ones, (upon whom You have bestowed Your Grace), enjoy the beautiful melodies of Divine music vibrating in their hearts (they experience the true joy and spiritual bliss or Anand).**

**(vaaje: are played, panch sabad: five types of melodies, tit: that, ghar: literal meaning is 'house', here it implies 'heart', subhaage: fortunate).**

## ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਘਰਿ ਧਾਰੀਆ ॥

**GHAR SABHAAGAE SABAD VAAJE KALAA JIT GHAR DHAAREEAA**

**Those fortunate ones experience the spiritual bliss or Anand because You give them the ability (to remain immersed in Divine Name, beyond the effects of the worldly evils)**

**(kala: ability, courage, jit ghar: that heart, dhaareeaa: put in, gave )**

## ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ ॥

**PANCH DOOT TUDH VAS KEETE KAAL KANTAK MAAREAA**

**By Your Divine Grace, they are able to control the five vices and their fear of death is destroyed.**

**(panch: five, doot: enemies, vices, these are kaam (lust), krodh (anger), lobh (greed), moh (attachment), and ahankaar (ego), tudh: You (God), vas: control, kaal: death, kantak: thorne, implies pain, kaal kantak: pain of death, implies fear of death, maareaa: destroyed)**

## ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ ॥

**DHUR KARAM PAAYAA TUDH JIN KAO SE NAAM HAR KE LAAGE**

**(Only) those whom You have pre-ordained to receive Your Grace, can remain attached to Your Divine Name.**

**(dhur: from above, implies pre-ordained, karam: Divine Grace, paayaa: put in, implies receive, Har: God, laage: attached, Naam Har ke laage: remain attached to Divine Name)**

## ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ ॥੫॥

**KAHAE NANAK TEH SUKH HOAA TIT GHAR ANHAD VAAJE II5II**

**Nanak says, those (fortunate ones) experience the eternal bliss or Anand (as if ) the Divine music is continuously being played in their hearts.**

**(kahae: says, the: those, sukh: comfort, implies eternal bliss, tit: that, ghar: heart, anhad: without end, implies continuous, vaje: play ).**

**ANAND P-6**

**ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ ॥**

**ANAD, SUNO VADBHAAGEEO, SAGAL MANORATH POORE**

**Listen fortunate ones, 'Anand' is (that state of contentment) in which you feel that all your desires are fulfilled.**

**(anad: true happiness, spiritual bliss, suno: listen, vadbhaageeo: O fortunate ones, sagal: all, Manorath: desires, poore: fulfilled ).**

**ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ ॥**

**PARBRAHM PRABH PAAYAA UTRE SAGAL VISOORE**

**(In this state of Anand,) you receive His Grace and all your anxieties disappear.**

**(parbrahm: the Supreme Creator, God, Prabh: Master, God, paayaa: received, utre: removed, visoore: anxieties)**

**ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ ॥**

**DOOKH ROG SANTAAP UTRE SUNI SACHI BAANI**

**All pains, sorrows, and suffering disappear by listening to the true bani (praises of God) with love and devotion.**

**(dookh: pain, sorrow, rog: illnesses, santaap: suffering, utre: removed, suni: by listening, sachi: true, sachi bani: Divine word, praises of God)**

**ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ ॥**

**SANT SAAJAN BHAE SARSE POORE GUR TE JAANI**

**Those pious people become full of joy when they learn the Divine bani from the perfect Guru.**

**(sant: saints, saajan: loved ones, dear, bhae: become, sarse: full of joy or spiritual bliss, poore: complete, implies perfect, gur te: from Guru, jaani: to learn)**

**ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ॥**

**SUNTE PUNEET KEHTE PAVIT SATGUR RAHEAA BHAPOORE**

**Those who listen and those who recite the true bani become pious, and they feel the presence of the true Guru in the bani.**

**(sunte: by listening, puneet: pious, pure, kehte: by speaking, reciting, pavit: pure, Satgur: true Guru, bharpoore: saturated, fully present).**

**ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ ॥੪੦॥੧॥**

**BINVANT NANAK GURCHARAN LAAGE VAAJE ANHAD TOORE II40II**

**Nanak says humbly, those who relinquish their ego and surrender to the Guru, experience the eternal bliss or Anand (as if) the Divine music is continuously being played in their hearts.**

**(binwant: says respectfully, gurcharan: guru’s feet, laage: by touching, gurcharan laage: by touching guru’feet, implies by relinquishing ego and surrendering to the guru, vaaje: play, anhad: without end, implies continuous, toore: music instruments).**

**MUNDAAVANEE**

ਮੁੰਦਾਵਣੀ ਮਹਲਾ ੫ ॥

**MU-N-DAAVANEE MEHLA PANJVAA-N**

**Mund means ‘to please’, mundaavanee means ‘one that gives spiritual pleasure or bliss’, Mehla 5: composed by by the 5th Guru.**

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ ॥
ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕੁਰ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ

**THAAL VICH TIN VASTU PYEEO SAT SANTOKH VEECHAARO**
**AMRIT NAAM THAAKUR KAA PEYO JIS KAA SABS ADHAARO**

**The following three things always stay in a person’s heart- righteousness, contentment, and understanding of spiritual living- when God’s Immortal Name, which is the lifeline of everyone, dwells (in that persons heart).**

**Thaal: large plate, thaal vich: in that plate, here it implies ‘in that heart’, tin: three, vastu: things, pyeeo: are put in, implies stay in, sat: truth, implies rightousness or high character, santokh: contentment, veechaaro: contemplation, implies**

**understanding of spiritual living, amrit: immortal, thaakur: Master, God, sabs: of everyone, peyo: put in, implies dwells in, adhaaro: support, implies lifeline, sustenance.**

ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ ॥

**JE KO KHAAVAE JAE KO BHUNCHAE TIS KAA HO-E UDHAARO**

**When a person practices (these three things – righteousness, contentment, and spiritual living in his life), then he is liberated from the influence of worldly temptations (Maya)**

**Je ko: one who, khaavae: eats, implies practices, bhunchae: eats, khaavae bhunchae: keeps on eating, implies continues practicing in life, udhaaro: liberation, implies liberation from the influence of worldly temptations.**

ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ ॥

**EH VAST TAJEE NEH JAAEE NIT NIT RAKH URDHAARO**

**(O brother, you) cannot let go this precious thing (Amrit Naam), always keep it in your heart.**

**Vast: thing, tajee: left, let go, nit nit: every day, always, urdhaaro: ur means heart, dhaaro means keep, urdhaaro means keep in your heart.**

ਤਮ ਸੰਸਾਰੁ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ ॥੧॥

**TAM SANSAAR CHARAN LAG TAREE-AE SABH NANAK BRAHM PASAARO**

**Nanak says, one can successfylly cross this dark ocean of life (achieve salvation) by coming to Guru's shelter. Then the person experiences the God's existence everywhere.**

**tam: dark, implies dangerous, sansaar: world, charan: feet, charan lag: by holding on to feet, implies by relinquishing one's ego and following Guru's teachings, tareeae: swim across, implies achieve salvation, brahm: God, pasaaro: expanse, implies existence.**

**SLOK MEHLA 5**

ਸਲੋਕ ਮਹਲਾ ੫ ॥

**SLOK MEHLA PANJVAA-N**

**Slok: type of poetry, Composed by by the 5th Guru.**

**This is the last shabad in Guru Granth Sahib. In this shabad Guru Arjan Dev ji thanks God, in a very humble way, for His blessings that enabled him to complete the great task of compiling the Granth Sahib.**

ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੋਈ ॥

**TERA KEETAA JAATO NAHEE MAENO JOG KEETO-EE**

**Waheguruji, I did not recognize the extent of Your blessings, You considered me deserving (of Your blessings to complete this great task of compiling this Granth)**

**tera: Yours, keeta: doing, implies blessing me, jaato: recognize, realize, maeno: to me, jog: deserving, keeto-ee: considered**

ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣੁ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓਈ

**MAE NIRGUNE-AARE KO GUN NAAHEE AAPE TARAS PEO-EE**

**I am without any virtue, and have no merit, You took mercy on me (to allow me to complete this great task)**

**Nirguneaare: without virtues, gun: virtue, merit, aape: yourself, taras: mercy**

ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ

**TARAS PAYAA MEHRAAMAT HO-EE SATGUR SAJJAN MILE-AA**

**You took mercy on me and blessed me, and I met my beloved friend, the true Guru**

**Mehraamat: blessing, satgur: true Guru, sajjan: dear friend, mile-aa: met**

ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਤਾਂ ਜੀਵਾਂ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ ੧॥

**NANAK NAAM MILAE TAA-N JEEVAA-N TAN MAN THEEVAE HAR-EAA**

**Nanak says, when I receive Your Divine Name (from the true Guru), I become spiritually alive, my mind and body blossom (with the bliss of Your Name)**

**Jeevaa-n: live, implies spiritually alive, tan: body, man: mind, theevae: becomes, hare-aa: green, implies thrives, like a dry plant becomes green when given water.**

**Note: According to the current Rehat Maryaada published by SGPC, the Rehras Sahib path ends here. Some people recite a few more shabads after this which is ok but not according to Rehat Maryaada.**